



CA profita

ble and necessarye do-
ctrine, with certayne ho-
males adioyned therunto
set forth by the reuerende
father in God, Edmonde
bysshop of London, for the
instruction and enforci-
on of the people beynge
withyn his dioces of
London, & of his cure
and charge.

Declina a malo, et fac bonum.

Prosis, ut profluat.

Bonner

L.C.

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The Preface of the Byschoppe of London, to the Reader.



Here as in the tyme
of the late outragi-
ous and pestiferous
scisme, beyng here in
thys church, and
realme of England,
al godlynes, & godd-
nes, was dyspyled, &
in maner banysed,
and the catholique
trade, & doctrine, of
the church (wyth a
newe entypoule and odious terme) called, and named
papistre, like also as deuoute religion, and honest be-
hauour of men, was accounted, and taken for super-
stitione, and hipocrisy. And therebpon (by sondrye
wayes, and wyles) pernicious, and euyl doctrine,
was sowen, planted and set forth, somtymes by the
procedyng preachers sermons, somtymes by theyr
pynted treatises, sugred all ouer with lose tybette,
(a thyng in dede most delectable and pleasaunt vnto
the fleshe and vnto al vnurly persons) sometymes by
readynge, playng singinge, and other like meanes,
and new deuises, by reason wherof great insolency,
disordre, contention, and much inconuenience, dayly,
more and more, byd ensue, to the greate dishonour of
God, the lamentable hurte, and destruction, of the
sub

The Preface.

subiectes, and the notable reproch, rebuke, and flamm-
ber of the hole realme. The people wherof, by sondry
wicked persons, were bozne in hande, that they had
gotten God by the fore, and that they were brought
out of tiranie, darknes, and ignorance into libertie
lyght, and perfitt knowledge, wherin verpe dede,
they were broughte from the good to the bad. And
fro goddes blessing (as þe prouerbe is) into a warme
sonne: infected with all erreour, & noughtynes, dy-
nned in sensualltie and malice, and armed with vn-
wamefast boldnes, presumption, and arrogantie, sa-
kyng vpon them to be gypdes, instructours, and tea-
chers of other, wherethey them selues were in verpe
dede utterly blind, ignorant, & voyde of knowledge,
only bent to destroye all good rule, & ordre. I haue
for these causes, and other honest considerations,
thought (considering the cure and charge I haue of
all surche as are of my Diocesse of London) it to be
mete, conuenient, and necessary for my part, earnest-
ly to trauaile and laboure, with my chapleynes and
frendes, both that erreours, heresies, and noughtye
opinions may cleane be weeded, purged, and expel-
led out of my Diocese (a great helpe wherunto is ge-
tyn by dyuerse prouisions made by the Kynges and
Queenes mooste excellente Maiesties, and espe-
ciallye by that godlye proclamation, whiche of late
was sente forth by theyr graces, concerninge the
bynginge in of certayne hereticall and noughtye
bookes) and also that a verpe pure sincere, and true
doctrine of the sayth, and religion of Christ, in all ne-
cessary poyntes of the same, may faithfully, playnly,
and

The Preface.

and profitable, be set furth within my saide diocesse, to the good erudition, and instruction of all the people within the same. And therfore haue at this present, for mine owne diocesse, caused this present booke, with homeliest therunto adiopned, to be set furth: that the sayd people (according to the wyll and commaundement of the great king and prophet Dauid) may decline from euyl, and do that thing whiche is good. And the ordie of thys booke is thys. fyrste because without sayth it is impossible to please God, there shalbe, in the beginning, somethinge spoken of sayth, to knowe what it is, and how it is to be taken here in this booke. Secondly because the somme and pithe of our christen sayth is brielie collected, and cōpyled in effecte, in our common Crede, therfore the sayde Crede, to teache vs what, and how to beleue, shalbe playnlye and truelye set forth, and also declared. Thyrde, because there are. vii. Sacramentes of Christes catholique churche, wherin God doth ordynately worke, and participate vnto vs his speciall gyftes, and graces, here in this lyfe, therefore in the thyrde place, the sayde. vii. Sacramentes shalbe set forth, and expounded. Fourthlye, because the. x. commaundementes are the hygh way, ordyned by God, in whiche euery one in this lyfe must walke, yf he wyll come vnto the blyss of heauen: therfore the sayd. x. commaundementes, shal orderly be set furth, and haue also their declaration. fiftelye, because we our selues, as of our selues are vnhable to do good, and therfore nede alwayes the assistance, grace, ayde and helpe of almyghtie God, without whiche we ne-
ther

The Preface.

ther can continue in this life, neither yet do any thing acceptable in the sight of God, whereby to attayne the lyfe to come: therfore in the fyfte place there is a rowme for prayer, as wherby to obtayne grace and helpe at Gods handes. And that prayer is there set forth, whiche Chyriste hym selfe, beyng here in this worlde, did make and geue to his disciples, that is to saye: the Vater noster, whiche conteyneth in it all thinges necessary for a chrysten man here in this lyfe: and this Vater noster hath also his exposition.

Sixtely, because the Ave Maria is a prayer taken out of Scripture, and conteyneth in it a blessed matter, and a ioyfull reherfall and magnificence of God, in the worke of Chyristes incarnation, wroughte in the wombe of the blessed virgin Mary, and she thereby worthe to be honoured and worshypped, therfore the sayde Ave Maria, with the declaration thereof, is in orde folowynge the sayde Vater noster.

Seuenthly, because personnes, vicars, and curates, are commaunded by the lawe, to reade and declare vnto theyr parychioners the. vii. deadly synnes, the. iiij. beatitudes, and certayne other thynges, therfore in the. vii. and. viii. places, there are set forth at length the sayde thynges, with exposition and declaration of the same. And albeit these thynges so set forth, beyng red and declared vnto the people, diligently, and playnely, maye seme sufficient, and the people thereby bounde of reason to be content therewithall, as hauynge all those thynges, whiche in any wyle are requisite and necessary for theyr soul helth, yet to thintent they shall haue no cause to murmur

The Preface.

or grudge, for lacke of certayne booke in the englishe
tongue so: their instruction, or yet for lacke of pre-
chyng vnto them, they shall in the. **iiij.** place of this
booke, though they can not rede, haue certayne ho-
melies, to be on the **Sondages** and holpe dayes, by
theyr persons, vicars, or curates, redde vnto them
in the Englyshe tounge, trustyng that the people
thus ordered and taught, wyll take this my doyng
in good parte, and studye as weil to profyt themsel-
ues therby, as I and my chapleyngs haue ben studi-
ous and carefull herein to do them good. And the
kyng of kynges, and lord of lordes, geue vs all so
plentifull of his grace, that euerye one of vs, in all
partes, maye do oure dueties, and that we all maye
lyue in rest and quietnes, and speciall in the vnitis
of **Chyistes** catholique churche, and his religion, lo-
uyng and seruyng God, with all our hart, in holi-
nes and ryghteousnes all the dayes of this our lyfe,
so finally we may attane to the lyfe that neuer shal
fayle, but continue for euer, whiche graunt vnto
vs the father, the sonne, and the holpe gooste,
preseruyng our good kinge and quene
in all ioye and felicitie, longe to
continue, to theyr glorys
and our comfortes.

Amen.

I hope to my good
 Amen Amen

CConcernynge sayth, what it is, and howe
it is to be considered and taken, here in this booke.



CCOMPLISHINGE
the promys made in
my peface, for as
much as sayth is the
foundation & ground
of all oure Christian
religion, I shall now
intreate, and speake
thereof. And knowe
you that althoughe
this worde sayth, be
diuersely taken, both

in prophane Authours, and also in Scripture, some-
tymes signifienge trust, sometimes truth, sometimes
conscience, sometimes authoritie, sometimes credu-
litie, sometimes credence, sometimes promys, some-
tymes profe, sometimes helpe, sometimes the gyfte
or grace of GOD, and suche lyke: yet here in this booke
or processe, there shall not be chiefe and principallie
intreated, or spoken of euery kinde of sayth, as in eue-
ry waye it maye be considered: but onely of two kin-
des or acceptions therof.

AND FYRST Do you vnderstande that sayth maye
be considered by it selfe, as it is a seuerall gyft of GOD,
separate, and distincte from hope, and charitie, and
beynge so considered, and taken, it signifieth and im-
porteth a perswasion and beleif, wrought by GOD in
mans harte, whereby man assenteth, graunteth, and
taketh for true, not onely that GOD is (whiche knowe-

B.

ledge

Of Faith.

Iudge is taughte, and Declared, by the meruaylous worke of the creation of the worlde, as S. Paul saith in his epistle to the Romaynes) but also that all the wordes and sayinges of GOD (whiche be reueled and opened in the scripture) are of moost certayne trueth, and infallible veritie. And not that these thinges onely are to be credited and assented vnto, but also that all thinges els (whiche were taught by the Apostles, and whiche haue bene by a whole vniuersall consent of the Church of CHRISTE, euer syth that tyme continually taught and taken alwayes for true) oughte to be receaued, accepted, taken, and kepte, as a true and perfecte doctryne apostolique.

THIS then is the fyrste acception of fayth, whiche man hath of GOD, and wherein man doth not leane to his owne naturall knowledge (whiche is by reason) but he leaneth to the knowledge attayned by fayth: without whiche fayth, man is ignorant and blynde, and can not vnderstande, accordynge as the prophete Esaye affyrmeth in his. vii. Chapter, saying: *Nisi credideritis, non intelligetis.* That is to saye: onlesse ye beleue, ye shall not vnderstand. This fayth is the beginninge, the entrye, and the introduction vnto all Christian religion, and Godlynes: For as S. Paule sayth in his. xi. Chapter of his Epistle to the Hebrues: He that cometh to GOD muste beleue that he is, and that he is a rewarde vnto them whiche do seke to please hym.

AND this fayth, althoughe it be suche a beginning, suche an entrye, and suche an introduction, verie necessary for the begynnynge of all ryghtuousnes, yet it

it do

Of Faith.

It doth ^{not} procede no farther, adioyning with it, hope, and charitie, it is called in Scripture, a deade fayth, because it is voyde and destitute of lyfe, and wanteth the helpe, and efficacie of charitie. And this moche for fayth as it is considered in the fyrst acception.

FAYTH AS IT IS CONSIDERED in the seconde acception, maye not be alone, but muste nedes haue hope, and charitie, annexed and ioyned vnto it. And fayth so taken, doth signifye not only the beleif and perswasion whiche was before mencioned in the fyrst acception, and takynge of fayth: but also it signifieth a sure confidence, and hope, to attayne all whatsoeuer GOD hath promysed for Christes sake, and it signifieth, and comprehendeth also, a hartye loue to GOD, and an obedience to his commaundementes.

AND faythe thus considered, is a lyuelye fayth, and worketh in man a readye submission of his wyll to Goddes wyll. And this is the effectuall fayth whiche worketh by charitie, and whiche (as S. Paule testifieth vnto the Galathians) is of value & strength in CHRISTE IESV.

By this fayth, Abraham, not knowynge whither he shoulde goe, wente oute of his countreie, & dwelte in the lande of beheste, or promyse, as in a straunge lande, lokynge, and trustynge for a citie, founded, and buylded by almyghtye GOD.

By this fayth also, Abraham, when he was tempted, was ready to offer vp his onely begotten sonne Isaac, in whome he looked for the promyse, nothyng doubting, but that GOD who made the promise, was able to raise hym vp agayne from death.

Of Fayth.

AND in this sorte and wyse, fayth is taken, in the moost parte of the examples, whiche be recited of **S. Paule**, in the .xi. chap of his Epistle to the Hebrewes.

AND this fayth so considered and taken, euerye Christen man doth promise, professe, and conuenaunt to kepe, when he doth receaue the Sacramente of Baptysme.

AND here is to be noted and considered, that all the promyses of **GOD**, made at any tyme to man, after the fall of **Adam**, for **CHRISTES** sake, are not absolute ly & purely made, but vnder this condition, that is to saye: that man shoulde beleue in **GOD**, and with the grace of **GOD** geuen for **CHRISTE**, endeuer hym selfe to accomplyshe, and kepe the commaundementes of **GOD**: so that yf man do beleue in **GOD**, and with the sayde grace, do endeuer hym selfe to the best of his power, to kepe and accomplyshe the sayde commaundementes, man maye iustly then challenge the sayd promyses, so graciously made vnto him on **GODDES** part: and if on the other syde a man wil not beleue in **GOD**, and with the sayde grace endeuer hym self to the best of his power, to kepe and accomplysh the sayde commaundementes, then man can not iustly challenge in any wyse the sayde promyses, or the benefite thereof, in as muche as he hath not fulfylled and kepte on his parte the sayde commaundementes, whiche were parte of the promyse and conuenaunt, made no other wyse by **GOD** vnto man, but vnder condition, as the **Prophete Dauid** playnely declareth, in the .lxx. and .lxxviij. Psalmes, and **CHRISTE** in the .xix. of Math.

Sinias uiramingredi. seruamandora That is to saye: **If thou wilt**

Of Fayth.

toplt entre into lyfe, kepe the commaundementes. The Churche therefore, accordinge vnto the same, intendynge that manne shoulde alwayes haue this in good mynde, that is to saye: that the promyses of GOD to man, be made but vpon condition: and that without keepynge of the condition, no man is partaker of GODDES promyses, hath taught, and ordeyned, that men before they do receaue baptyſme, shall promyse, and conuenaunt, to fulfill the sayde condition, and to forsake the Dewyll, and the worlde, and to serue only GOD. Of whiche promyse and speciall conuenaunte, whereby man thus byndeth hymselfe to GOD, man is called in Latin, *Fidelis*, that is to saye: faythfull: And on the other syde, yf he neuer made the promyse or conuenaunt, or after that he hath made it, he doth renoūce and refuse it, then that man in that case is amonges the Christen people, called in Latyn, *infidelis*. That is to saye: Unfaythfull, or Heathen. And because GOD (as before is declared) hath made promyse and conuenaunt with man, and is euer in his wordes & promyses moost true, moost iuste, moost constaunte, and wyll (as we muste moost assuredly beleue and thinke) perfourme and accomplyshe the same, so farre forth as he hath promised in any wyse, therefore GOD is called (as he is in very dede) *Fidelis et uerax*, that is to saye: Faythfull and true, obseruyng and keepynge his faith, that is to saye: his promyse to man: requyrynge that man shoulde lyke wyse kepe his fayth and promyse towardes hym.

NOVE of these thinges that are before spoken, it is manifest that fayth as it is taken in the seconde acception

Of Faith.

ception, is the perfecte fayth of a true christian man, conteynyng the obedience to the hole doctryne, and religion of CHRIST. And after this sorte is faythe taken of S. Paule in his epistle to the Romaynes, and in other places of S. cryp. ture, where it is sayd : that we be iustified by fayth. In which places man maye not thynke that we be iustified by fayth (as fayth is a seuerall vertue, seperated from hope, and charitie, from feare of GOD and from repentaunce) but by faith there is ment not the late inuented and deuyfed faith that is to saye, onelye fayth, or fayth alone, but fayth with the foresayde vertuous, coupled, and ioyned to gether, conteynyng as is aforesayde the obedience to the hole doctryne and religion of CHRIST.

AND here by the waye is to be noted, that euerye man that doth offend GOD, doth not vtterlye lose hys fayth therby, for both they that do synne by frailtie & soden motions (from which euen the iust men are not hollye free, and be taught therefore of CHRIST to laye with other. Forgyue vs our trespasses &c) AND the other also which aduysedly fall into deadely synne (as they that do comynytte murder, adulterye, and other abhominations) albeit they be fallen from the lyuelye and perfecte fayth, for that they are disobedient to the doctryne and religion of CHRIST whiche they dyd knowe, yet there doth remaine in them (so offending) the certeyne and assured knowlege of GOD and hys doctryne, whiche is the faythe, after the fyrste sorte and acceptiō of fayth.

AND that these .ii. thinges (it is to witte, knowlege and obedience) are sometime seperated and asondre, Christe

Of Faith.

CHRIST in the .xij. chapter of, S. Lukes Gospell, doth playnely declare it, speaking of a seruante that knoweth the wyl of his mayster and doth it not. And lyke wyse S. James in his epistle sayeth: that saythe may remayne wythout charitie.

VVHEREFORE the truth beyng thus, a transgressour of the lawe of Almighty GOD, after baptisme, dothe kepe a remorde of conscience & the lyght of knowledge by fayth, wherby he seeth the remedies, howe to attayne the remission of synne, and by a speciall gifte of further grace, is moued to vse the same remedies, and so by fayth walketh the wayes ordeyned to attayne remission of synne, as in the Sacrament of penance shalbe more perfectly hereafter declared.

THVS haue you harde the .ii. acceptions or takings of fayth: & that the fayth of knowledge, maye remaine in him that hath fallen from the perfect fayth of a Chyistian man. But whether there be any speciall, particuler knowledge, which man by fayth hath certayne of hymselfe, wherby he maye testifie to hymselfe that he is of the predestynates, whiche shall perseuer to the ende in their calling: there is not spoken as yet of, nor yet can, by the Scriptures, or Doctours, be proued that any such fayth can or ought to be preached, or taughte.

TRVTHE it is, that in the Sacramentes instituted by CHRISTE, and vsed in his catholique Church, here in earth, we may constantly and assuredly beleue the woorkes of GOD in them, and the application of hys grace and fauoure therein (to our presente comforte) with assurance also, that he wyl not faile
vs.

The exposition of

vs, yf wee fall not from him: And therefore wee so contynue in the state of grace with hym, haue war-
rante and may beleue vndoubtedly that we shall be sa-
ued.

BVT FOR AS M VCH as our frayltie, & noughtyness,
ought euer to be feared in vs, it is therfore expediente
for vs, to hye in contynuall watche, and in contynu-
all fight with our enemyes, the deuyl, the fleshe and
the woelde, and not to presume to much of our perse-
uerance and contynuaunce in the state of grace
(which on our behalf, is vncertaine and vnstable) but
diligently and ofte to remembre the godly and wyse
lesson of S. Paule in the .x. chapiter of his first epistle
to the Corinthians, where he sayeth. Qui se existimat Sta-
re, videat ne cadat. that is to saye he that thinketh or iudg-
eth hym selfe to stande, let hym take hede that he fall
not. For all though the GODDES promyses made in
CHRISTE be immutable, yet (as it hath bene saide a-
fore) he doth not make them to vs, but with conditio:
So that his promyse standyng we maye yet fayle of
the effect of the promise, bycause we kepe not our pro-
mis. And therefore yf we assuredly do reckon vpon the
state of our felicitie (as grounded vpon GODDIS pro-
mise) and do not remember therewith that no man
shalbe crowned, onlesse he lawfully fight, we shal tri-
umpe before the victorie; and so looke in bayne for
that, which is not otherwyse promysed, but vnder a
condition, and after thys sorte euerye chrysten man
must and ought assuredly beleue.

the Crede

So here foloweth the Crede of the .xii. Articles, of the Chrestyan faythe.

1 I beleue in God, the father Almyghty, maker of heauen and earthe.

2 And in Jesu Christe hys onely sonne, our Lorde.

3 Which was conceauyd by the holy gost borne of the Virgyn Marye

4 Suffered vnder Ponce Pilate, Was crucified, deade, buryed, & descended into hell.

5 And the thyrde day he rose agayne from death.

6 He ascended into heauen and sitteth on the right hand of God, the father Almyghty.

7 From thense he shall come, to iudge the quye and the deade.

8 I Beleue in the holye Ghost.

9 The holy catholike church.

10 The communion of sayntes. The forgiveness of synnes.

11 The resurrection of the bodye.

12 And the lyfe euerlastyng, Amen.

There foloweth the exposition, and declaration of this Crede.

The exposition of

A S CONCERNINGE this crede, ther are .v. points generally to be marked and obserued, fyrst that all chursten people ought and must constantly beleue, maynteyne, and defende al those thynges to be true, which be comprehended in this crede, & in the other two credes, whereof the one is vsed to be sayde at Masse, beyng approued and establisshed by auncient generall counsailes, and the other was made by the great clerke and holy man Athanasius. And like wyse we muste also constantly beleue, maynteyne, and defende, al other thynges which are comprehended in the whole body and canon of the Byble.

SECONDLYE that all thynges conteyned in this crede, or in any of the other .ii. credes, or in the whole body and canon of the sayd byble, are so necessarye to be beleued for mans saluation, that whosoever wyll not constantly beleue those thynges, or wyll obstynately beleue the contrarie of them, cannot (in that state remayninge) be the true and verie members of CHRIST, and his espouse the Church, but epyther are very infideles, or heretikes, and members of the Dewyll, with whome (if they repent not) they shalbe perpetuallye Dampned.

THYRDLYE that al chursten people ought and must, not onely beleue, maynteyne, and defende, al þe sayde thynges as moost certayne and infallible truthees of GODES word, neuer by any contrary opinion, or authority, to be aultred, or conuelled, but also must take and interpretate, all the same thynges, according to þe same sence, vnderstanding and meanyng, whiche the Holy Ghost hath gyuen thereto, and whiche also the

approoued Doctours of the Catholike Churche, haue receaued and agreably defended.

FOURTHLY that al true Christen people, muste vtterlye refuse, and condemne all those oppynions which were of long tyme past condemned in þ. iiii. holye Councayles. That is to saye: in the Councell of Nyer, Consians synode, Ephese, and Calcedonense.

FYFTLY and finallye, That although all thynges as they are nowe perticulerlye vlsed in the catholique Churche here in Earth, are not so distinctly, particulerye, and expresselye in all wordes, fashions, circumstaunces, and poyntes, set forth, taught and expressed in Scripture: yet the pithe, the substaunce, & matter, the foundation and grounde, with the effecte thereof in generall wordes are not onely comprehended and conteyned in Scripture: but also by expresse wordes confirmed by other sufficient auctoritie. And seeinge the Catholike Churche hath so receyued, beleued, allowed, and approoued, the sayde thinges tyme out of mynde, therfore it shalbe a very greate presumption and an vncomeyly parte, anye man to controll or contempne any such thinges so receyued, beleued, allowed and approoued by the sayd catholique Churche, and in so doyng the same is in dede not worthy to be taken or reputed for a faythfull membyre or obediente chyld of the said Church, but for an arrogant, noughtye, and very wycked person.

C.ij.

Here

The exposition of

Here foloweth the exposition, or declarati-
on of the first article of the Crede, which is:

I beleue in God the Father almyghty,
maker of heauen and earth.

FOR THE better, and more playne vnderstanding
of this article, ye muste knowe, that this worde
(Beleue) taken by it selfe, generallye, and synplye
spoken, is to haue sayth, after the firste acceptioun, or
takinge of sayth, as it hath ben before already decla-
red, and shewed vnto you, but these wordes (I be-
leue in) haue a farther, and more particuler vnder-
standynge, it is to sayt, to haue sayth, after the second
acceptioun, maner, or takinge of sayth. And therefore
when we are commaunded to beleue in GOD, we must,
not onely assent, graunte, and take for true, this one
thyng that GOD is (whiche in dede the very deuyls
them selues do acknowledge and confesse) or this se-
conde, that all the wordes and sayinges of GOD reue-
led in Scripture, are of mooste certayne trouth, and
vnfallible veritie: or this thyde, that al thynges whi-
che were taughte by the Apostles, and whiche haue
ben by a whole vniuersall consente of the Catholyke
Churche, continually taught and taken allwayes for
true, ought to be receaued, and kepte as a perfect do-
ctryne Apostolike. But also we must haue a sure con-
fidence and hope to attayne whatsoeuer GOD hath
promysed for CHRISTES sake, and we must also haue
an hartie loue to GOD, with obedience to his com-
maun-

mandementes, & then we do not onely beleue God,
but also we do beleue in GOD. This maner of beleeif,
that is to saye: I beleue in, we ought to haue onely
in GOD, and not in any other creature of GOD els, be
it neuer so excellent. And therefore in this Crede, I said
maner of speaking (I beleue in) is used only in .i.iii.
articles which concerne the thre persons in Trinite,
that is: the Father, the Sonne, and the Holy Ghoſte,
for we do, and ought to say: I beleue in GOD the
Father: I beleue in GOD the Sonne: and I
beleue in GOD the holy Ghoſt: & we do not so say
in any thyng els, as moze at large ſhalbe ſayd, when
it ſhalbe ſpoken of the Catholike Church.

WE muſte farther note, that as by this article
we are bounden to beleue ſteadfaſtlye that both god
is, and that he is true in al his wordes and promiſes,
and as we are bounden to beleue lyke wyſe that GOD
is omnipotent, and creator of heauen and earth, and
that we muſt with this our beleeif, loue GOD, & cleaue
onely to hym with all our harte and power, continu-
ynge and dwellinge ſtyll with hym in loue, and obey-
inge vnto his wyll, as well in all our inward thoughtes
and affections, as alſo in our outward actes and
dedes, ſo muſte we abhorre and forſake all byt-
noughtynes, and not wyllhe or deſyre of GOD, any
euyl, or vngodly thyng. And ouer this, we muſt con-
ſtantlye betake and commyt our ſelues, and all ours,
wholy vnto GOD, and ſire all our hole hope, truſte,
and confidence in GOD, and we muſte quiet our ſel-
ues in hym: beleuinge perfittly, and aſſuredly, that he

will

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that in dede shew no lesse goodnes, loue, merce, grace and fauoure vnto vs, then he promysed by his worde to do with vs, vsynge oure selues, as afore is sayde.

FARTHER we muste note, touchinge this article, that **GOD** is a spirituall, and an vniuersall substance, of nature, of infinite power, and eternall, without begynnyng or ending, and of incomprehensible knowledge, wysdomme, goodnes, iustice, and merce. We must also note for farther declaration of this article, that albeit there be but one very true **GOD**, beside, or without whiche there is no other **GOD**, yet there are in the **GOD**heade three distincte persons, the father, the Sonne, and the holy Ghoste: and though they are thre persons, yet they are not thre **GOD**des, but all one **GOD**, one nature, one substance, all one euerythinge essence of beynge, and all lyke and equall in myght, power, wysdomme, knowledge, ryghtuousnes, and in all other thinges els, belonging to the deitie. And moreouer we must knowe and beleue, that **GOD** the father is the fyrst person in this Trinitie and **GOD**heade, yea, and the father of his onely begotten Sonne, whiche is the second person in Trinitie, and that he the sayde father, dyd beget of his owne substance the sayde seconde person, by eternall generation, that is to saye: by generation that neuer had begynnyng.

AND where this article conteyneth farther, that **GOD** the father is (almighty) it is to benoted that this worde (almighty) is as muche to saye, as **GOD** the father maye do all thynges that he wyll, in heauen, and in earth, and that nothing to hym is impossible.

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possible, and that his Godly power and mighte, doth excell infinitely, and incomparably, all powers, in Heauen, Earth, and Hell: So that all other powers whiche be in Heauen, Earth, or Hell, be nothinge as of them selues, but haue all theyr myghte, force, and strength of hym, and be all subiecte vnto his power, and cannot resiste, or let the same.

AND herewith farther is to be learned, that although GOD be omnipotent, and of infinite power, yet he is not the auctor, or worker of anye synne: for whensoeuer any synne is done by anye creature, the same is wrought by the malice of the Deuill, or free will of man, or by bothe, GOD onely suffering and permitting the same to be done, and not by his power and worke, styrreinge by, furtheringe, or assisting, the malice, or the euill thought or dede in that behalfe.

FINALLY concernynge those laste wordes of this Article, it is to wytte, (Maker of Heauen and Earth) we are taught and instructed thereby to beleue that GOD the father Almightye, dyd at the begynnynge create, forme, and make, of nought, Heauen, and Earth, and all thinges visibyle, and inuisibyle: and that he dyd gyue vnto them all theyr power and myght, and that he is, from tyme to tyme, continually doth preserue, gouerne, susteyne, and maynteyne, the whole worlde, and all the creatures therein, by his onely goodnes, and highe prouidence, that without his continuall workynge, nothing is, or can be able in any wyse to endure: of this we are assured, by the

The

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The exposition or declaration concerning
the second Article of the Crede, which is.

And in Iesu Christ, bys onely e sonne our
Lorde.

IN THIS Article. iiii. thinges are specially to be noted
First that the second person in Trinitie, is very IE-
SVS, the second, that he is CHRIST. The thyrde, that he
is an onely SONNE, and fourth, that he is our LORD.

FOR the better vnderstandyng of which foure poi-
ntes ye shall knowe that Iesus is as much to say: as a
(Sauour) S. Mathewe bearyng wytnesse there-
unto in the first Chapter of his Gospel, where the
Angell of GOD appearing to Ioseph in a bysson or
dreaume, and speaking to hym of the blessed Wyrgyn
Marpe, and of the notable byrth that she shoulde be
beautified wothal, doth say. Pariet aurem filium & Vocabis nos-
men eius Iesum. qse enim saluam facit populum suum a peccatis eorum.

That is to say: She shall brynge forth a sonne
and thou shalt call the name of hym Iesus,
for he shall make bys people safe, from theyr
synnes. According whereunto S. Luke in the first
chapter of his Gospel sayeth that the Angell of GOD
spake unto the sayd Wyrgyn these wordes. Ne timeas
Maria inuenisti enim gratiam apud deum. ecce concipies in Vtero et paries
filium et uocabis nomen eius Iesum. That is to say: Feare thou
not Mary, for thou hast founde grace before
GOD. Lo: or beholde, thou shalt conceaue

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In thy Wombe. and byrnyng forth a sonne, and thou shalt cal the name of hym Iesus. And agreeable hereunto S. Luke in the seconde chap. of his sayd Gospell sayeth. *Et postquā consummati sunt dies octo Vt circūcideretur puer: uocatum est nomen eius Iesus, quod uocatum est ab Angelo: priusquam in Vtero conciperetur.* That is to say: And after that eyght dayes were perfited or ended, that the childe should be circumcysed, the name of hym was called Iesus: Which was called or named of the Angell before that he the sayd child was conceaued in his mothers Wombe.

NOVE forasmuch as the second person in Trinitie was eternally preordayned, and appoynted, by the decree of the whole Trinitie to be our redemer, and Sauiour therefore in this second Article here, he is called (Iesus And as concernynge thys other name (Chryste) (wherewth also the sayd seconde person in Trinitie is called and named) ye shall know that (Chryste) is as much to saye as anoynted. And by cause that GOD hath anoynted CHRIST (as the great Prophet Dauid in his. xliiij. Psalm, dothe testifie) with the oyle of gladnes about his partakers or felowes, and hath both anoynted him, kyng and prest, therefore the sayd second personne in Trinitie, is and ought to be called (Chryste) And where þe sayde second person is called also here in this article, all onely sonne, ye shall for the better vnderstandynge hereof know, that although almyghty GOD the father, be
D. the

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the father of al people, by creation, and general grace, yea and the father of all christen people by creatyon, adoption and also speciall grace, yet concerning the godhed of our Sauour **CHRIST**, and the eternall generation of him (whereof mention is made amonges other places, **Psalme**. 2. **Psalme** 109. and **John** 1) **GOD** the father, in that respect is the father of **CHRIST**, only by dyuine nature, begetting him of hys Godly nature, and substance, eternally, **Chryst** beinge therein very **GOD**, and of the same substance with **GOD** the father, and with **GOD** the Holy Ghost, vnto whome he is equall in al things of h Godhed. Where as concerning the humanitie of **Chryste**, **GOD** the father is greater then **CHRIST**, according to **Christes** owne saying, testified in the .xiiiij. Chapter of **S. Johns** Gospel: *Pater maior me est*, That is to say: The father is greater then **I**, meaning his owne humanitie. And in this respect, **GOD** h father, is the father of **CHRIST**, by creation also, adoption, and grace.

And where moreouer the sayde seconde person is called here in this Article (**Our Lorde**) as in dede he is, ye shall nothing therat meruayle at all, considering that by the sayde decree of the whole **Trinitie**, it was also eternallye preordayned, and appoynted, that the sayd second person, shoulde be **ovr Lorde**, redemyng and bringinge vs frome the thraldome of the **Devyll**, and synne, vnto his kingdome, **Lords**shype, and gouernaunce, worthely therfore to be called a **Kyng**, a **Preyest**, and a **Lorde**, as hauynge done, and fulfilled, for all mankynde, the verye offyce of a preist.

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preste, of a Kyng, and of a Lorde.

OF A PREIST, for that he offered vnto Almyghty
GOD, a sacrifice, euen hys verie Bodye and Bloude,
which he beyng a preste after the ordre of Melchise-
dech, dyd at his maundy (whiche was the nyght be-
fore he suffered death) offer, vnder the visibill fourmes
of breade and wyne, institutinge there, the Sacra-
ment of his Bodye and Bloude (commonly called the
Sacramente of the Aultare) and comunaundyng
his Bodye and Bloude, in the sayde Sacrament, to
be offered vnto the worldes ende, fulfylling thereby
the saying of GOD the father, spoken to CHRIST the
sonne. *Tu es Sacerdos in eternum secundum ordinem Melchisedech, Psal.*
109. That is to say: Thou art a preste for euer af-
ter the order of Melchisedech, And CHRIST dyd
also fulfyll the offyce of a preste, in that he, vpon good
Fryday (which was the day next folowing) dyd offer
the same Bodye and Bloude vpon the Crosse, in the
visibill fourmes of fleshe and Bloude, sufferynge hys
naturall Bodye there to be slayne, and his Bloud ther
visibill to be shed, for the remission of syn, no difference
at all beyng in the substance of the thinges so diuerse-
lye offred, at the maundy, and vpon the Crosse, but
difference standyng in the maner, forme, and oute-
warde doying thereof. And as for the offyce of a King
and Lord, that he dyd fulfyll, & accomplyshe, in that
he most myghtely conquered, ouercame, and bitterlye
oppressed his enemyes, & hath spoyled them of the pos-
session of mankynd which they wan before, by fraud,
deceyte, lying and blaspheming. And he hath brought

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hs now into his possession and domination, to reigne
ouer vs in mercy, lyke a most louyng Lorde and go-
uernoure, and therefore in this Article, we call hym
also: (**Our Lorde**)

FINALLYE there is to be considered in thys mat-
ter, that althoughe thys worde, **DOMINVS**, dyuerse
tymes is translated into our Englishe Tounge:
(**The Lorde**) (which the place and circumstance
of Scripture many tymes soo requireth, and maye
well beare) yet amongst vs Christen men, in our co-
men speech, when we speake of **CHRIST**, and do call
hym Lorde, it is mooste mete, and conueniente, that
we call hym: (**Our Lorde**) to signifye, and admo-
nyshe vs, that we be his peculiare people, redeemed by
hym, and deliuered from the domynyon, and the cap-
tinitie of the deuell, and be made hys owne proper, &
obedient seruauntes. After which sorte the heythen
people (bycause of there infidelytie) be nether his ser-
uauntes, nor partakers of his benefites, and there-
fore cannot say and call hym (as Christen Men doo)
(**Our Lorde**) AND (the thing thus being, & so great
pythe, effecte and comfote, consistyng in this worde
(**Our**) what an iniurye do these new fangled wit-
tes, who for a singularitie, or for a glorious badge of
a protestaunt, do in al there talke (speaking of **CHRIST**
our Lorde) vse this peculier fashion of speakynge, the
Lorde, the Lorde, the Lorde.

The

**The exposition, or declaration of the thyrde
Article of the Crede, beyng,**

**whiche was conceaued by the holy Ghost,
borne of the Virgyn Marye.**

In this article two thinges are specially to be considered, the fyrst is, that CHRIST was conceaued by the holy Ghoste: And the seconde is: that CHRISTE was borne of the Virgin Marye. And concernynge the fyrst, ye shall learne that when we say, that Christ was conceived by the holy Ghost: we geue not therein suche grosse and carnall vnreuerente vnderstandynge, as though the holy Ghost dyd therein worke as man doth with woman in carnall generation, (whiche GOD forbyd we shoulde conceyue or thinke) for this holy worke of the incarnation of CHRISTE, was not wrought by the sede of man, but by the vertue and power of the holpe Ghost, in the sayd mooste blessed virgyn, without any motion of any concupiscence, or spotte of synne, and was accomplished without any violation, or detrimente, of the virginite of that blessed virgyn S. Marye, who both in the conception, and also in the byrth, & natiuite of her childe, our sauour Iesus CHRISTE: yea, and euer after, dyd retayne styll her pure and immaculate virginite, as clere, and without blotte, as she was at the time that she was fyrst borne. But when we do say that Christ was conceived by the holpe Ghoste, we do consider therein as Scripture doth: That Menſe ſexto, (meaning of that sixt moneth that S. Elizabeth, S. John Baptistes

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pitiless mother, had gone with chyld toith S. John
missus est Angelus Gabriel a deo in ciuitatem Galilee, cui nomē Nazareth
ad uirginem desponsatam uiro, cui nomen erat Ioseph, de domo David, &
nomen uirginis Maria, & ingressus Angelus, ad eam dixit, Ave gratia plena,
dominus tecum, Benedicta tu in mulieribus. Que cum audisset turbata est
in sermone eius: & cogitabat qualis esset ista salutatio, & ait Angelus ei, Ne
timeas Maria: inuenisti enim gratiam apud deum. ecce concipies in utero, &
paries filium, & uocabis nomen eius IESVM, hic eris magnus, & filius
altissimi uocabitur. & dabit illi dominus deus sedē David, patris eius, & reg
nabit in domo Iacob in eternū, & regni eius non erit finis. Dixit autem Maria
ad Angelum. Quomodo fiet istud: quoniam uirum non cognosco? & respo
dens Angelus dixit ei, Spiritus sanctus superueniet in te, & uirtus altissimi
obumbrabit tibi: Ideoq; et quod nascetur ex te sanctum, uocabitur filius dei.
Luce primo. That is to saue: In the sixt moneth, the
Aungell Gabriell is sent from God, into the
citie of Galilee, to Whom the name Was Na
zareth, to a Myrigin despoused vnto a man,
Whose name Was Ioseph, of the house of Da
uid, and the name of the virgin Was Marye,
and the Aungell entringe in, sayd to her: All
hayle, full of grace, the Lorde is With thee,
blessed art thou among Women. Which Wor
des When she had hearde, she Was troubled in
hiz sayinge, and thoughte What maner sa
lutation this Was. And the Aungell sayd vn
to her: Feare not Marye, for thou hast found
grace With God: Beholde, thou walte cou
ceauē in thy Wombe and thou walte brynge
forth a Sonne, and thou walte call the name
of

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of hym Iesus, he shalbe great, and shalbe called the Sonne of the hyghest, and the Lorde God shall geue to hym the seat of Dauid his Father, and he shall reigne in the house of Iacob for euer, and no ende shalbe of his kyngedome. And Marye sayde vnto the Aungell: Howe shall this be, for I knowe not a man: And the aungell aunsweringe, sayde to her: The holye Goost shall come from aboue into the, and the power of the moost hygh shall ouerhadowe thee, and therfore, euen that holy one which shal be borne of the, shalbe called the Sonne of God. Luke the fyrste. According wherunto, the Aungell of our Lord (as S. Mathew testifieth in his Gospell. Math. i.) sayth: *cum esset desponsata mater IESV Maria Ioseph, antequam conuenerent, inuenta est in utero habens de spiritu sancto.* That is to saye: When Marye the mother of Iesus was despoused to Ioseph, and before they came to dwell together, she was founde hauinge in her wombe of the holy Goost. And immediatlye it foloweth in the same place, *Ioseph autem uir eius, cum esset iustus et nollet eam traducere, uoluit occulte dimittere eam. Hec autem eo cogitante: Ecce Angelus Domini apparuit in somnis Ioseph, dicens: Ioseph fili Dauid, noli timere accipere Mariam coniugem tuam, quod enim in ea natum est, de spiritu sancto est.* That is to saye: And Ioseph the husbände of her, When he was a iust man, and would not
claime

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sclander her, he purposed secretely to leaue her. And he thus thinkinge: Behold, the angell of the Lorde appeared to Ioseph in a vision or dreame, saying: O Ioseph the Sonne of Dauid, feare thou not to take Marye thy Wyfe, for that whiche is borne in her, is of the holy Ghost. So that the second person in Trinitie, which is the Sonne of God, by eternall generation, dyd, in the wombe of the blessed vyrgin Mary, by the vertue and workinge of the holye Ghoste, take vpon hym, of her very fleihe, the nature and substaunce of man, and beyng conceived by the holye Ghoste, was borne of her body, and dyd vnyte, and conioyne together the same nature of man (so taken of substance, of the sayde moost blessed virgyn) with his Godhead in one person, with suche an indissoluble and inseparable knotte, and bonde, that he (beyng one person IESVS CRISTE) was, is, and euer shalbe, in þe same person, very perfect God, and very perfecte man.

NOVE concernynge the seconde thyng, whiche is considered in this Article, that is to saye: that **Christ was borne of the virgin Mary.** Albeit, in a great parte, it is proued already, by such thinges as before hane ben rehearsed, yet for the more full declaration and exposition thereof, hauinge spoken of Christes cōception bi the holy Ghost, ye shal now here howe he was borne of the virgin Marye. For knowledge whereof ye shall vnderstande, that when the tyme was come, in the whiche it was before ordeyned

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ned, and appoynted, by the decree of the whole Trinitie, that mankynde shoulde be redeemed, and saued, then the Sonne of GOD the seconde person in Trinitie, beyng verye God, dyd discende from heauen, into this worlde, to take vpon hym the very nature, habyte, and fourme of man, whiche he dyd of the verye fleshe and substaunce, of the blessed Virgyn Marye, and in the same nature dyd also suffer his glorious passion, for y redemption, and saluation of mankind. For after the fall of Adam, and before the comynge of CHRISTE, (man beyng so blynded and drownded in synne, that the true knowledg of GOD was euery where in the world forgotten, and his lawes broken, not onely by the Gentyles in all other nations, but also by the Jewes, y chosen people of GOD, to whome GOD by his seruaunt Moyses, had geuen his lawes wherby they myght knowe howe to auoyde synne, and howe to please hym) almyghtye GOD hauynge from tyme to tyme, sente vnto his people his aduertisementes, and admonitions by his Prophets, inspired with his holy spirite, both to admonysh the men of theyr synnes and also to teache them how they shuld truely vnderstande, and obserue the sayd lawes, giuen by his seruaunte Moyses, dyd synally after these lawes, aduertisementes and admonitions litle regarded of the sayde people, sende, of his infinite goodnesse, and inestimable merite and loue borne to mankynde, his onely begotten Sonne into this worlde (by whome in the begynning he had created y world and all creatures in it) to take vpon hym mans nature, and to redeme man, who by disobedience, had

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cast hym selfe into perdition. And for testimony hereof, there are amonge other propheties in Scripture expressed, the prophesy of Esaye the. vii. And the prophetic of Ezechiel the. xliiij. Chapter. And there are the testimonies of the Gospell (amongeste other) Math. i. and. ii. and Luke. i. and. ii. and so forth, by the whiche appeareth clearly, that this thyrd article of the Crede is fully true, and approued by Scripture.

AND yf any man here for curiositie wold demaund whye CHRISTE intendynge to be bozne of a Vyrgin, woulde haue her yet despoused, and betrouthed, he maye herein satisfie hym self, readdyng the commentaries of S. Hierome vpon the fyrste Chapter of S. Mathew, where he sayth this.

Quare non de simplici Virgine sed de desponsata concipitur? Primum, ut per generationem Ioseph, origo Mariæ monstraretur. Secundo ne lapidaretur a Iudeis, ut adultera. Tertio ut in Aegyptum fugiens haberet solatium. Martyr Ignatius, etiam quartum addidit causam cur a desponsata conceptus sit: Vt partus (inquiens) eius celaretur Diabolo, dum eum putat non de Virgine, sed de uxore generatum.

That is to say: Wherefore is he (meaning Christ) conceived of a vyrgin betrouthed or despoused, and not of a vyrgyn unbetrouthed? The fyrst reason is, that by the generatio or genealogye of Ioseph, the original of Mary might be shewed. Secondlye that he shoulde not be stoned by the Iewes as an aduouterous person. Thyrde, that fleinge in to Egypte, he myght haue helpe or comforte. And the martyr Ignatius hath added also a fourth cause,

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Whye Christ was conceived of a person despoused, to thintente sayeth he that Chyrestes byrth myght be hyd from the deuyll, whyles he thynketh Christ to be gotten not of a vyrgyn, but of a maryed Wyfe. Thus sayth Saynt Jerome, in the place before rehearsed. And S. Augu styne very handsonely and in fewe wordes, in a certayne sermon made vpon whitsondaye, concerning the exposition of the Crede, sayth as foloweth. *Natus est ex uirgine, ut nos nasceremur ex ecclesie uirginis utero.* That is to saye: Christ is borne of a virgin, & we mighte be borne of the wombe of the Churche being a vyrgin.

The exposition or declaration of the .iiii. Article of the Crede, which is.

Suffered vnder Ponce Pilate, Was crucified, dead, buryed, and descended into hell.

IN THIS fourth Article, .vi. thinges are to be considered. fyrst that **CHRIST** our Sauour, Suffred
Second that he Suffred vnder Ponce Pilate
Thyrde, that he Was Crucified forthe, that he
Dyed fyfte, that he was Buryed Syxte that
he Descended into Hell Concernynge the fyrste
we must vnderstand that **CHRIST** very GOD and very man, after he was conceived, and borne of his blessed

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sed Mother, dydde contynue here in this worlde bit-
tyll he came vnto the .xxiii. yeare of his age, and that
in all this tyme of his lyfe, he suffered and endured
for our sakes & our welch, and also for our examples,
much bodyly affliction, much labour, much trauaile
much honger, thyrst, and pouertie, much iniurye, &
ignomynye, and many such other miseries, and infir-
mities, as all mortall men are subiecte vnto (synne &
ignoraunce onely excepted) and so passed ouer all the
whole course of his lyfe, euen from his natiuitie, vntil
his death, in such perfect obedyence vnto the lawes
of GOD and man, according to the wyll of his father,
and in such perfect innocency of liuing, that no faulte,
offence, or transgression, could iustlye and truly be lai-
ed agaynst hym. And yet the blynde, ignoraunt, and
obstynate Jewes, full of enuye, and malyce (as the
berye members of the Deuyll, by whome they were
prouoked and induced therevnto) laboured cantynu-
ally, by all meane, and crafte they coulde, to destroye
hym, and at length, conspyrynge together, they toke
hym, serchyng and procuryng false witnes to accuse
hym, and after they had bette hym, and spytte in his
face, and vsed all the bylanye they could agaynst hym,
they bounde hym and brought hym to iudgement: of
all which thinges ye shall fynde testymonye in scrip-
ture, redyng S. Mathewe, S. Marke, S. Luke, S.
John, in this behalfe. And this muche for the fyrste
poynte.

FOR THE second poynte ye shall vnderstande that
our Sauour CHRIST hauing suffered dyuerse waies
as before is declared, yet, concernyng that notable &
spect-

speciall sufferynge (vnderstand and mente here in this
 Article which was his passion) he suffered that, vnder
 one Pylate whose surname was Pontius, and at þ
 tyme, was chiefe iudge in Iherusalem, and president
 or gouernour of Iurye, vnder Tiberius Thempe-
 roure, and gaue iudgement vpon CHRISTE, beyng
 moost falselie accused, as a subuerter of the lawes of
 GOD, and as a person that seduced þ people, and that
 moued sedition amongst them, and as a traytoure a-
 gaynst Themperoure of Rome, vpon which accusati-
 ons our sayd Sauour and redemer IESVS CHRIST,
 was greuously scourged, by the commaundement of
 the sayd Pylate, and hadde a Crowne of Thorne put
 vpon his heade, by the souldyours of the Garryson, &
 was by them not onely most spitefullie mocked and
 scorned, but also moost cruelly toymented, and afflic-
 ted, and after this he was at the laste, in publike and
 open Iudgement by sentence of the sayd Pylate, con-
 dempned to dye, as the. iiii. Euangelistes wholly, and
 S. Luke partlye in the actes, do playnely testify and
 declare. ¶ And as concernyng (the. iii. poynt in thys
 article) which is of the crucifyng of CHRIST (a thing
 which was pronounced in the condemnation and
 iudgement of Pylate) you shall vnderstand that this
 kynde of death, was euer amongst the Jewes, most
 abhorred and detested, as accompted and taken for
 the most cursed and shamefull of other. And (the con-
 dempnation & iudgement thus giuen & pass) the soul-
 dyers of the Garryson dyd take CHRIST & dyd naye
 hym through the handes and fete vnto the Crosse:
 And also dyd hange with hym vpon. ii. other Cresses,
 two theues, on a certayne Hyll called Caluerye, and

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this to be true is testified by the sayd Euangelistes. And that Christ dyd dye (which is the .iiii. poynte in this Article) it is euident also by the sayd Euangelist, for S. Mathewe in the .xxvij. of his Gospell, speaking of this matter sayeth: *Iesus autem iterum clamans Voce magna emisit spiritum.* That is to say: Iesus cryenge a gayne With a greate voyce dyd geue vp the Ghoste. The like doth Saynte Marke in the .xvi. chapiter of his Gospell: and S. Luke in the .xxij. and S. John in the .xix.

MOREOVER concerning the burying of our blessed Sauoure CHRIST, (whiche is the fyfte poynte in this article) ye shall knowe that the Euangelist S. Mathewe in the .xxvij. of hys Gospell S. Marke in the .xvi. chapiter, S. Luke in the .xxij. and S. John, in the .xix. do tell this storpe in effecte after this manner: it is to witte, that after CHRIST was thus dead, one Iosephe of Aramathia beinge one of CHRISTYS Disciples, obteyned licence of Pylate to take downe the blessed Bodye of our Sauoure IESV CHRIST, from the Crosse, and that doone, he and an other of CHRISTYS Disciples called Nichodemus, wrapped and folded the same bodye in a cleane syndon, or fyne lynnyn cloth, and soo layed and buryed it in a newe graue, or Sepulchre, whiche the sayde Ioseph hadde made of stone, and wherein there was neuer any buried before, and by thys is proued this Article to be true.

AND fynallye concernynge the discente or goynge downe of CHRIST into hell (which is the last pointe of this article) ye shall knowe that thoughe to some men,

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men, vpon some theyr bayne and falshe groundes,
ymaginations and deuyses, it maie seme an absurdi-
tie, and a thinge vnseemely, that Christ, beyng vertue
it selfe, and of all perfection and power, shoulde de-
scende into hell, whiche is a place of wicked persons,
and of punishment for them, and a place finally, from
whence there is no regress, nor yet redemption in,
as who sayth, yf Christ descended into Hell, he shoulde
both there suffer punishment, and also not retourne
from thence, nor redeme there: yet if these men wolde
consider, ho w diuersely in scripture Hel is taken, and
withall wolde consider the wyll and omnipotencye
of CHRIST, who is GOD and man, and who can do
all thynges, in Heauen, Earth, and Hell, that pleaseth
hym to do (nothyng to hym beyng impossible) and
fynallye wolde consider withall, what the catho-
like Churche euer from the begynnyng, hath in this
behalse beleued and taughte, takynge her beleife of
Christe, and his doctryne, generally, and specially set
forth in scripture, this thyng shoulde not appeare to
them so straunge, or so incredible, as percase it doth.
And therefore let vs with the scripture, and the Ca-
tholique Churche, ffirmely, and stedfastly beleue, that
our sauour Christe, after that he was crucified, and
deade vpon the crosse, dyd descende in soule, knytte
with the deitie, into Hell, (his bodye remainyng, and
lyenge in the graue) and dyd lose the paynes or sor-
wes thereof, in whiche it was not possible that he
should be holden, ne yet to see corruption at al: and he
dyd also conquere and oppresse, both the Deuill, and
Hell, and also Death it selfe, wherewith to all mankind
was

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was condemned, by the fall of our forefather Adam, into synne. A profe wherof is taken out of Zacharie the. ix. See the. xiii. Luke the. i. Math. the. xii. Luke, in the Actes p. ii. of Paule to the Ephesians the. iiii. and in other diuerse places of scripture.

NOVVE the processe of the lyfe of our blessed sauiour IESV CHRIST, thus declared, with his passion, death, buriall, and descent to Hell, it is specially to be noted, and to be beleued for a certaine truth, that our sauiour, in all the tyme of his mooste bytter, and greuous passion, and in suffringe his mooste paineful and cruell death, not onely, dyd, most patiently withoute resistence, and like an innocent lambe, indure and stayne for oure redemption, all the paynes, and iniuries, and all the opprobries and ignominies, whiche were done to hym: but also that he did willingly, and gladly suffer this crosse, and this kynde of death for our example, that we shoulde folowe the steppes of hym in pacience and humilitie, and that we shoulde beare our owne Crosse, as he dyd beare his, and that we shoulde also hate and abhorre all synne, knowing foruertye, that whosoeuer doth not in his harte, hate and abhorre synne, but rather accompteth the breach and violation of Goddes commaundement, but as a lyght matter, and of small weight, and importaunce, he esteemeth not the price, and value of the passion and death of Chryste, accordinge to the dignitie and worthynes therof.

The

of the Crede

The exposition or declaration of the fyfte
article of the Crede, whiche is.

And the thyrde daye, he rose agayne from
death.

In this article two thynges are specially to be con-
sidered, the fyfte, is touchyng the tyme, in whi-
che oure Sauoure Christe dydde rse, that is, the
thyrde daye. The seconde, is touchyng the rysing
of CHRIST, with declaration, that that rysing was,
from death.

CONCERNINGE the fyft, **S. Mathew**, in the. xij.
chapiter of his Gospell (comparyng the beyng, or ly-
eng of Jonas in the whales belly, Jonas. ii. with the
beyng, or lyng of CHRIST in his sepulchre, or graue
sayeth thus: *Sicut enim fuit Ionas in uentre ceti tribus diebus, et tri-
bus noctibus, sic erit filius hominis in corde terre, tribus diebus et tribus
noctibus* That is to say: As Jonas Was in the belly
of the Whale, three dayes and three nyghtes,
so shall the sonne of man be in the harte of the
grounde, three dayes, and three nyghtes.
Accordyng wherevnto Saint Paule in his oration,
made to the princes and Israelites of the Sinagoge
being at Antiochia Pisdie, and amongst other thin-
ges speakyng of the inhabitauntes of Jerusalem and
the Prynces thereof, who put Christ to death, and of
CHRIST hymselfe, sayeth (as **S. Luke** in the. xiii. of
the Actes doth testifye) thus: *cumq; consummasset omnia, que*
Ed.

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de eo scripta erant, deponentes eum de ligno, posuerunt eum in monumento, deus autem suscitauit eum a mortuis tercia die: qui visus est per dies multos his qui simul ascenderant cum eo, de Galilea in Iherusalem, qui usque nunc sunt testes eius ad plebem. That is to say: And when they hadde fully lled or perfected all thinges that were Wrytten of hym, they takynge hym doune from the tree, dyd put him in a Sepulchre: and God dyd rayse him vp agayne the thyrde daye from the deade, and he was sene many dayes to them which came vppe together with hym from Galilee to Ierusalem, who euen tyll now be Wyttnesses of hym, to the people, Lyke wyse the sayd S. Paule wrytyng, to the Corinthians, and earnestly myndyng to proue the resurrection of the deade, doth in his first epistle wrytten vnto them, and in the .xv. Chapiter thereof, say as foloweth: Tradidi enim Vobis in primis quod et accepi, quoniam Christus mortuus est pro peccatis nostris, secundum Scripturas, et quia sepultus est: et quia resurrexit tercia die secundum Scripturas. Et c. That is to say: I haue deliuered vnto you speciallye that whiche I receaued: holwe that Christ died for our synnes, according to scriptures: and that he was buried, & that he rose agayne the thyrde daye: accordynge to the Scriptures. &c. And I. Augustyne, concernyng this matter, hath in his. cxxij. sermon, this comfortable sayinge: si te triidua a domini sepultura conturbet, gloriosa resurrectio confirmet, quicquid enim infirmitatis audis in Christo, nostra hoc necessitas, nostre redemptionis est causa: quicquid glorie, eius est proprie potestas.

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et: qui ideo mortuus est, ut nos reuiuifceret, ideo resurrexit, ut nos ad uiuū resuscitaret eternam. That is to say: **At the three dayes** buriall, or lyinge in graue of oure Lorde, do trouble thee: let his gloriousse resurrection con fyrm the. In dede Whatsoever Weakenes or infirmitie thou doest heare in Chryste, that is for cause of our necessitie, & is for cause of oure redemption: Whatsoever glory thou bearest of him, that is of his proper or owne power: Who therfore was deade that he myghte re- uyue vs: and therefore dyd ryls agayne, that he might resuscitate vs vnto life euerlasting.

LYKEVVYSE **S.** Augustyne agayne in his. cccii. sermon, speakyng of this matter, sayth, after this maner. *Triduanę sepulture mora, euidenter ostēdit quod dū corpus i sepulchro iacuit, anima illa de infernis triumphauit.* That is to say: **The taryenge or abydyng of the three dayes in the graue, doth euidently declare or shew, that & Whyle that the Body (of Chryst) dyd lye in the sepulchre, or graue, that soule of hys dyd Tryumphe ouer the Helles.** And that **CHRIST** dyd ryls agayne from deathe (whiche is the seconde parte of this Article) is most manifest, as well by such testymonyes as are all ready here in the former part of this article alleged, as also by these speciall testymonyes folowing. **Fyrst, Actuum. ij. S. Peter** (as **S. Luke** there testifyeth) Doth say as foloweth. *Hunc Iesum resuscitauit deus, cuius nos omnes testes sumus.* That is to say:

f. ii.

This

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This Iesus hath God rayled vpppe agayne
Whereof we all are wytnesses. Secondlye, Ac-
tuum. iij. S. Peter there hath these wordes. *Quē deus
suscitauit a mortuis, cuius nos testes sumus.* That is to say: Christ
Whome God hath rayled from the deade, of
the whyche we be wytnesses.

THYRDLY Actuum. iij. S. Peter there hath both
these wordes. *Quem deus suscitauit a mortuis* (beynge Eng-
lished as before) as also these wordes. *Et Virtute magna
reddebant Apostoli testimonium resurrectionis Iesu Christi Domini nostri.*
That is to say: The Apostles with great pow-
er dyd gyue wytnesse of the resurrection, of
Iesu Christ our Lorde

FOVRTHLY, actuum. v. S. Peter and the Apost-
les haue these wordes: *Deus patrum nostrorum suscitauit Iesum,
quem vos interemistis, suspendentes in ligno.* That is to saye:
The God of our fathers hath rayled vp Je-
sus, Whome ye (the Iewes) dyd kill, hang-
yng him vpon the tree.

FYFTELY Actuum. xviij. S. Paule preachinge in
the Synagoge of the Iewes at Thessalonica, hathe
these wordes. *Quia oportuit Christum pati, et resurgere a mortuis.*
That is to say: That Christe muste nedes haue
dyed, and to ryse agayne from the deade.

SIXTLY, S. Paule in his first Epistle to the Co-
rinthians, & in the. xv. Chapter thereof hath amōgest
other, these wordes. *Si Autem Christus non resurrexit, inanis est
predicatio nostra, inanis est et fides vestra.* That is to saye:
If Christ haue not risen agayne, then is our
preachinge

preachyng dayne, and your saythe is also in
dayne. & c. And hereof also he speaketh: Ad Roma-
nos .liii. et .ii. ad Timotheum. ii. and in manye other
places. But what nede is it to heape any mo testimo-
nyes hereof, seying all the Euangelistes doo cleerelye
testify the matter. Mathewe the .xxviii. Marke the
xvi. Luke the .xxiii. and John the .xx. By this then
it appeareth how that our Saviour Iesus Chryste
after he had conquered and spoyled the Deuyll and
hell, he retourned agayne from thence, like a mooste
myghtye Kyng and Conqueroure, in tryumphe and
glozy, and so reassumed and toke agayne hys blessed
naturall Body, the thyrday after hys sayd deathe.
And so doing rose out of the Sepulcher in his natu-
rall and perfect manhode, That is to say, in his soule
and in the selfe same body, which was borne of the
Vyrghyn Mary, and dyd hange vpon the crosse. Af-
ter which resurrection he was conuersaunte in the
worlde, by the space of fortye dayes, and dyd eate, &
drinke with his Apostles and his disciples, and prea-
ched vnto them, and aucthorised them to goo forth
into the world, to manifest and declare, that he was
the very Christ the very Messias, and the very God
and man, which was promysed in scripture to come
to saue and to redeme all those, that beleuyng in him,
ordered them selues in obeyinge and folowinge hys
preceptes and commaundementes accordynge.

IN this Article of Resurrection, it is to be noted, &
there is nothing that can in al aduersitie and trouble
be more ioyfull and comfortable vnto vs, than the
belefe of this article, That CHRIST rose agayne from
coppozall

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corporall death to lyfe, and that we shall also do the same. The sayth and belefe of this (yf we contynue in luyng well) is our victoie and tryumphe ouer the Deuyll, hell, and death, and a speciall remedy, to put away the horroure and feare of them. Forasmuch as hereby we be assured that as death coulde not hold CHRIST, euen so it cannot hold vs, whiche are by a christen sayth, the very members, a body of CHRIST, but that we shall rylse from death, and lyue agayne in gloie with him euerlastinglye, yf we order and conforme our will in this worlde to his preceptes. And the onely hope hereof, shoulde make vs not to fear the aduersities in this worlde, bycause we (liuing as afoze) be assured to haue a better and more glorious lyfe after this, as S. Paule writeth to the. Corinthians the. xv. sayenge: If we christien men had no hope of other lyfe, than thys that is present, than were we the moste miserable, of all men. But nowe Christ is rylsen agayne frome deathe. wherby is declared that there is a lyfe after this lyfe, whiche all Christen men hope to come vnto. According wherunto sainte Augustyne sayth, All the hope of our sayth stadyth in this poynt, that we shall rylse agayne. This made the saythfull and good men (of whome S. Paule the. xi. to the hebrues speaketh) to refuse to be preserued from bodily death, by cause they looked assuredly for a better resurrection. which Resurrection as it was by many and sondrye apparitions, and other infallible argumentes, declared and proued vnto the apostles, so they

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they beinge besydes other names pertepnyng to the
office specially called the witnesses of **CHRISTES** resur-
rection, did in all places, and at all tymes, open and
inculcate the same as a speciall, and a cheif article of
CHRISTES doctryne wherin should depende, and rest
the greate comfort and solace of all trewe and fayth-
full beleuers in **CHRISTE**.

FINALLY, by this article is not onely confirmed vnto
vs, howe the naturall bodye of man, shall after the
corporall deathe and departinge oute of this presente
lyfe ryse agayne, as is before expresse, but also by this
resurrectio of our sauoure **CHRISTE**, we be admony-
shed, that as **Christ** after his death, rose agayne, so we
dyeng from synne, should ryse agayne, and walke in
a new lyfe of spyrty and grace.

¶ **The** exposition or declaration concernyng
the sixte article of the Crede, which is

**He ascended into heauen, and sitteth on the
ryght hand of God the father almyghty.**

In this .vi. article, .ii. thinges are to be considered, &
first is that **Christ** ascended into heauen. the
second that he sitteth on the ryght hand of god
the father almyghty. Concernyng the first ye shal
note, that as we by dayly experience do see, when an
embassadoure is sent from some greate pryncce, to ac-
cheue any greate affayre, or busynesse, as for example,
to conclude and make a peace, or any other such lyke
thing.

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thinge, this embassadoure hauing fynished his busi-
nes, according to his commission, comenly with glad-
nes, and ioye dothe retourne agayne to hym from
whome he was sent, likewyse passingers by water,
or by land, yea and souldiers to, being sent fourth in
warrefare, so sone as there busyness is spedde, they
do retourne commonly into there countrey, or vnto
those that dyd send them fourth. So lyke wyse our
blessed Sauour IESVS CHRIST, beyng sent ambal-
sadoure from GOD his father, into this worlde, vpon
an hygh and notable worthy message, that is to saye:
to take fleshe of the gloriouse vyrgin S. Marye, and
by his passion and death, to ouercome the Synne of
this worlde, and Hell, and to remoue and take away
all other impedimentes, and lettes, and synally to re-
deme also mankynde, who by disobedience and sinne
had lost the ioyous possession of Paradise, dyd dili-
gently and saythfullye trauayle, to accomplishe his
embassade and message, and when he had done it, he
with great tryumphe and ioye dydde ascend and re-
tourne agayne to GOD his father, hauyng ouercome
the old enemy, by humilitie, pacience, and obedience:
Of whom, and his sayde embassade, the great kynge
and Prophete Dauid in his .xviii. Psalme, thus doth
saye: *Exultauit ad Gigas, ad eurrndam uiam.* That is to saye: He
(meanyng Christe) hath reioysed or ben gladde
as a gyaunt to runne his course, or waye.

And immediately in the same Psalme the sayde Pro-
phet doth farther saye: *A summo caelo egressio eius, et occursum
eius, usque ad summum eius.* That is to saye: The goynge
fourth

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eate and ascende, that by the effecte of eating, the veritie of his flewe myght be manifested. And moreover after the sayd resurrection, and before this sayde ascencion, our sauoure Christ dyd rebuke and blame his Disciples of theyr incredulitie and slownes, or hardenes of beleuyng the sayde resurrection, whiche thyng he dydde, as saynte Gregorpe sayeth:

Ut uerba que recedens diceret, in corde audientium arctius impressa remanerent. That is to saye: To the intent that the wordes whiche he departinge wold saye mighte remayne in the harte of e hearers more depely

imprynted. Besides this our sauour Christ hauing opened theyr wytte or sense to vnderstande the scriptures, and hauinge inioyned vnto them the offyce of preaching the Gospell throughtoute the hole world to all creatures, he went fourth with them into Bethanye vnto mount Olyuete, and lyfting vp his handes he dyd blesse them. whiche blessinge was well figured by the Patriarche Jacob, who when he should dye, and leaue this worlde, dyd blesse his chyldre, as appeareth Genesis. xlix. And likewise was it figured by Moyses who before his death dyd blesse the chyldre of Israell, as appeareth. Deutero. xxxiii. And this beynge doone, CHRISTE in the Disciples sighte was lyfted vp and (a cloud takynge or receyuinge him fro their eyes) he was caried vp into heauen ascendinge as the Psalmist in his. lxxvii. Psalm, doth saye: *Super con-*

lum caeli ad orientem. That is to saye: Aboue heauens,

vnto the East. And the sayde Disciples adorynge

hym

into heauen
ascending

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hym, dyd retourne vnto Jerusalem. These thynges
before sayd are specially testified by S. Marke in the
xvi. Chapter. Luke in the. xxiii. John in the. xx. and by
S. Luke also in the fyrste Chapter of the Actes, and
by sondry other partes of the scripture.

By the way it maye be noted that this eleuation of
CHRIST into Heauen dyd muche differ from his ele-
uation vnto the Crosse, for there (as E say in the. lxiij.
Chapiter doth say) Chryst alone dyd treade the
Pesse. where here (as Dauid in his. lxxv. Psalm, and
S. Paule in the. iiii. Chapiter to the Ephesians,
doo say) Chryste ascendinge into Heaue, did
leade captiuitie captiue with him, and gaue
gyftes to men. Furthermore the eleuation vpon
the Crosse was with mooste bitter sorowe and payne,
where the ascension into Heauen was with most vn-
speakeable ioye and wonderfull gladnes. And it is
not to be forgotten here, that amongst other causes
why CHRIST would no lenger tarye here vpon erth,
but ascende into Heauen, there are fiue specialle no-
ted. The first, that Christes bodye beyng glorified,
Heauen and not the Earth, was a place conueniente
and mete, it to be conuersant in. The second that by
the sayd ascension he myght glorify the humayne na-
ture which before that tyme was neuer admytted
vnto heauen. The thyrde that ascending into Heauen
he myght be an aduocate and an intercessoure conti-
nualle for vs. Hebre. ix. i. Iohannis. ii. The. iiii.
that so ascendinge he myghte shewe vs the way and
prepare vs a place. Michae. ii. & Iohannis. iiii. The
fyste

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syfte and last that he myght send the Holy Ghost vnto vs, which he sayd he would not, excepte he departed. *Joannis. 16.* And thus much for the first parte of this Article.

FORTHES second parte of this article, whyche is Christ Sytteth on the ryght hand of God the father Almighty. ye shall vnderstand, that to sit on the ryght hande of GOD the father, is not after a carnall and worldlye fashyon to be vnderstanded, as who saith, that GOD the father, had (like men) a right hand, and a lefte hand, but by the sitting of Christ, on the ryght hand of GOD the father, is vnderstand and ment, that CHRIST hath, and euer shall haue, communicated vnto hym, of GOD the father, glory, honour, power, felicitie, and euerslastynge monarchy, gouernance, rule, and domynion, ouer all principates, potestates, powers, dominions, and ouer all creatures, that can be named, eyther in this worlde, or in the worlde to come, ordeyned to be Kyng of all Kynges, and Lorde of all Lordes: and all thinges both in Heauen, and also in Earth to be cast vnder his fete, and made subiecte to hym, and he appoynted to be the chiefe and principall heade of the vniuersall, and hole Catholike Church, which is his mysticall Body, hauyng vnder hym in his Church here in Earth, suche ministers, and after suche ordye and fashyon, as liked him to appoynte and ordeyne in the same. And albeit that CHRIST is ascended into Heauen, and syttethe on the ryght hand of GOD the father almightye, yet we maye not (as the heretickes doo) gether therwip contrarpe to the catholike belefe, that the bodye of Christe

CHRIST, in substance is not really and truly in the Sacrament of the Altare, but contrary wise, seeing CHRIST is both GOD and man, and so omnipotent, or almyghty, and hath by his godhed beinge bynted vnto his manhode, taken by his Body and his humanitie into heauen (which to do is aboue the compasse and reach of onely nature, to accomplyshe and bring to passe) we ought with the catholike Church, firmlye, and stedfastly beleue, that, forasmuche as oure Sauour CHRIST both promysed to giue his bodye in a Sacrament, and also (performing his promise) did it so in dede, as the Euangelistes and S. Paule also doth testifye, and declare: the bodye therefore of Christ doth both sit on the ryght hand of GOD the father almyghtye in heauen in the visibill forme of a man, according to this article, and is also verely, really, and truly in substance in the Sacramente of the Altare: vnder the formes of breade and wyne. And where in the .vii. chapiter of the actes it is wyrtten of S. Stephan that he dyd see, *Iesum stantē a dextris sittentis dei.* That is to say: Iesu standing on the right hand of the power or vertue of GOD. wherby some haue gathered a contrarietie in Scripture. We shall vnderstand that these wordes Christ to sytte or, Chryst to stand at the ryght hand of GOD the father, are not to be vnderstanded, after the carnall and worldly maner and gesture of man, but spirituallly, to signify his equalitie with GOD the father, and the participating of all glory with the same, whiche equalitie and participation in scripture and the catholike doctours, is aswell vnderstande by sittinge,

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as by standing. Thus haue you herde the hole exposition of this vi. Article, conteynnyng in effecte, howe our Saviour IHSVS CHRIST, after that he had perfectly accompyshed and perfourained the hole mystery of the redemption of mankynde, by his incarnation, hys byrth, his passion his death, his buriall, his distending into Hell, and rysyng agayne from death to life, and after he hadde bene here in Earth conuersaunte with his Apostles, and Disciples, by the space of forty dayes after his resurrection, being amongst his Apostles, and he in theyr sight, ascended into heauen, in the verye same his naturall bodye, whiche was borne of the blessed vyrgyn hys mother, and was crucified vpon the Crosse, and so dyd withdrawe hys accustomed visiblle conuersation, from the presence of his Apostles, and from the bodily sight of al other creatures. By remembraunce whereof, bothe they & we should here in earth eleuate and lifte vpon our hole hartes, myndes, desyres, & al affections, from earthly thynges, and from all carnall and worldly cares, towarde heauen and heauenlye thynges, and so should by hys grace prepare our hartes, and make our selues mete and apte to receaue his spirituall gistes, whiche he sendeth into the worlde. Wherefore the thinge thus beinge, let vs in dede lifte vpon our hartes and myndes vnto CHRIST thus sittynge at the ryght hand of GOD the father, and there praying continually for vs. And let vs so in mynde now from henceforth dwel in contemplation of heuenly thynges (durynge al the space of this mortall lyfe) that we may hereafter for ever dwell with the holy trinitie in glorye

ty euertlastyng Amen.

The exposition or declaration of the. viij. article of the crede, Whiche is.

From thence he shall come to iudge the quicke and the deade.

IN THIS Article two thinges specially may be considered, the first is that CHRIST being ascended into Heauen. Shall come from thence. And the second is that commyng from thence. He shall iudge both the Quicke and the Deade. For the profe of which first parte, we haue besides other testimonies of Scrypture, the speciall testimony of Saynte Luke in the first chapiter of the Actes, wher he (speaking of the Disciples who dyd behold our Saviour CHRIST when he dyd ascend) sayeth thus. *Cumque intras ventur in celum euntem illum, ecce duo uiri astiterunt iuxta illos, in uestibus albis, qui et dixerunt, uiri Galilei, quid statis aspicientes in celum? Hic IESVS qui assumptus est a nobis in celum, sic ueniet quemadmodum uidistis eum euntem in celum.* That is to say: When they dyd beholde, or loke vpon hym, departing, or going into Heauen: Lo two men dyd stand by the in Whyte garments Who also dyd say: You men of Galyle, What do you stande lokynge vp into Heauen. This Iesus Who is assumed, or taken vp from you into Heauen, shall

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so come as ye haue sene him goyng or departing into heauen.

AND so ye see, that into Heauen he is ascended, and from heauen he shall descende, or come. And here shall ye learne that there are two speciall comyninges of CHRISTE into the worlde, mentioned and spoken of in scripture, and they be verye diuers in the selues: the fyrst comynge of Christe into this worlde, was to be borne of the virgin Mary, and by his death and passion to redeme the world, of whiche is spoken fully and largelpe, in the exposition, or declaration of the thyrde Article of this Crede. The seconde comynge of CHRISTE into this worlde, shalbe to iudge, bothe the quicke and the deade, as is conteyned in this. vii. article. And concernyng the seconde parte, which is, his comynge to iudge the quicke and the deade, ye shall vnderstande that our sauour and redemer Jesus Christ, beyng ascended (as is declared afore) into heauen, shall come from thence, that is to say: from heauen into this worlde, and he shall come in his glorye and maiestie, and shall then, in the verye visible fourme of his naturall bodye, appeare vnto the bodily eyes of all the people of the worlde, in his perfecte manhode, and in the selfe same bodye, wheremin he ascended, to the inestimable comfort and reioyce of the good, and the extreme terroure, and confusion of the wycked. Where beyng accompanied with his holpe Angells his ministers, waytyng vpon hym, he shall sit openly in the cloudes of the ayre, and shal iudge all, quicke and deade, according to truth and iustice, and accordyng to his holy worde expressed in scripture,

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that is to saye: accordinge to euery mans owne workes and dedes, done by hym in his lyfe tyme, whiche workes and dedes shalbe then examined, discussed, & tryed, not after mens owne fantasie and inuention, without auctoritie and grounde of Scripture: But accordinge to the commaundement of GOD, and the teachinge of CHRISTE, and his Apostles: for at that daye of iudgement, all the people of the worlde, quicke and deade, that is to saye, as well all those whiche shal be founde on lyue in the worlde at that daye, as also all those, whiche euer syth the creation of Adam, liued here in this worlde, and dyed before that daye, shall come and appeare afoze the presence of Christ, in their very bodies and soules.

AND when they shall be so gathered and assembled together, oure sauoure IESVS CHRISTE, shall pronounce the finall sentence and iudgement of euerlastyng saluation vpon all those persons, whiche in theyr life tyme obeyed and confirmed them selues vnto the wyll of GOD, and exercised the workes of ryght beleyf and charitie, and so perseueryng in well doing, sought in theyr hartes and dedes, honour, glorie, and lyfe immortall. And contrary wyse, vpon all those, whiche in theyr lyfe tyme were contentious, and dyd repugne agaynst the wyll of GOD, and folowed inuice, and iniquitie, rather than truth and vertue, oure sauour Christ shall than and there pronounce the sentence of euerlastyng punishment and dampnation. In whiche sentence there shalbe made a perfectte separation or diuision, betwene these two sortes of people that is to saye: betwene the shepe and the goates, the
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corne and the chaffe, the good and the badde, the blessed and the cursed, the members of his bodye, and the members of the dewyll, and so the good and the blessed, beyng vpon his right hande, he shall clearly, and perfectly deliuer them for ever, from the power & malice of the wyched, and from all paynes and euill: and so take them all vp with hym into heauen, there to be crowned and rewarded in bodye, and soule, with honoure, and gloire, and euerlastinge ioye, and peace, which was prepared for them from the beginninge of the worlde. And all the other, whiche shalbe iudged to euerlastinge payne, and death (beyng vpon his lyfte hande) he shall sende them downe into Hell, there to be punished in bodye and soule eternallye, with fyre that neuer shall haue ende, which was prepared from the beginninge of the worlde, vnto the Dewyll and his Angels.

AND here it is especially to be remembred, howe this article was for great considerations added immediately, and conioyned vnto the former articles, and chiefly to the intent that no man should in his life tyme, presume vpon the sayd benefites of CHRIST, or take occasion of carnal libertie or securitie, and so liue without feare to transgresse, or withoute regarde to obserue the commaundementes of GOD: but rather that euery good christen man, shoulde in euery parte of his lyfe, haue a continuall remembraunce, and respecte, vnto the laste daye of iudgemente, and so be in continuall feare to commytte any thinge, contrary to the wyll of GOD, for the whiche he myghte deserue to haue the sentence of euerlastinge dampnation pronounced.

nounced vpon hym. For this is certayne true, that at that daye, every man shalbe called to an accompte of his lyfe, and shall be than finally iudged, according to his workes, good or badde, done in his lyfe tyme. that is (as S. Paule sayeth) to them that perseuer in well doinge, and labour to attayne gloire, honoure, and immortalitie, shall be gyven lyfe euerlasting: and to them that be contentious, and obey not the truth, but folow and do iniustice, shall come indignation, ire, affliction, trouble, and paynes euerlastyng.

In this article it is further to be noted, that lyke as there is nothyng more certayne vnto vs, than that we be all mortall, and shall once dye, and yet no man lyuing knoweth the tyme whan he shall dye: euen so there is nothyng more certayne, than that this daye of iudgement shall once come, and yet the houre, and tyme whan it shall be, is hidden, and kept secrete from the knowledge of all men and angels, and is reserved to the knowledge of GOD onely. whiche thyng procedeth onely of his goodnes towarde vs, and is done, to the intende we shoulde alwayes here in our lyfe tyme, flee from sinne, and imploye all our hole study and indurour to walke in the wayes of GOD; that is to saye, in such fayth, hope, and charitie, as GOD requirerh of vs, and so prepare our selues, and order our lyfing towarde GOD, that we may be in a readines at all tymes; whansoever it shall please GOD to call & summon vs, to appeare before hym in the sayde general iudgement, there by his mercede and goodnes, to receaue the crowne whiche he promised vnto all men that do feare hym, and loue hym, and walke in his wayes

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wayes. This article, & declaration thereof hath manye and moost manifest testimonies, both in the olde Testament, and in the newe, of whiche amonge manye other, these places folowynge may for this present suffice. *Isa. 9.2. Eze. 11. Esai. 13. 51. Zach. 1.4. Mala. 4. Soph. 1. 1. Iohel. 3. Math. 11. 10. 24. 25. Mar. 9. 11. Luc. 9. 17. 31. Act. 1. 1. Corin. 1. 2. Corin. 1. 2. Tress. 4. 1. 2. 1. Thess. 4. Phil. 4. 2. Pet. 3. Heb. 10. Apo. 3. 12.*

The exposition or declaration of the eyghte article of the crede, which is.

I beleue in the holy ghost.

FOR the better vnderstandynge of this article, ye shal note, that as there is in the Trinitie, one person, which is, and so also called, GOD the father, and as in the same Trinitie there is an other personne, which is, and so also called GOD the sonne: soo in the same Trinitie, there is a third person, whiche is and so also called, GOD the holye Ghost, And knowe you also that it is not inoughe to beleue onelye that there is a holy Ghost: but we must also beleue in him likewise as we do concernynge GOD the father, and GOD the sonne, for it is not ynough for vs onely to beleue, & there is a GOD the father, and that there is a GOD the sonne. But we must beleue in them al, as is more specially and largely declared before in the exposition of of the first Article: And this holye Ghost, beinge the thirde personne in Trinitie, is in dede, very GOD and Lorde, authour, and former of all thinges created, & dothe procede bothe from GOD the father, and from
God

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GOD the son, one with them in nature and substance; and of the same euertlasting essence or being which the father and the sonne be of, and is equall also vnto the both, in almyghtyness of power, and in the worke of creation, and in all other thinges pertaininge vnto the deytie or Godhed, wherefore he is also to be honored and glorified, equally with them both.

THIS holy Ghost, which is the spiryte of GOD, is of his nature all holie, yea holynesse it selfe, That is to say, he is the onely Ghost or spiryte, which with the father, and the sonne, is, was, and euer shalbe the authour, causer, and worker, of all holynesse, puritie, and sanctimonie, and of all the grace, comforte, and spirituall lyfe, which is wrought, and cometh vnto the harte of any man, in so muche that no man canne thinke well, or do any thing that good is, but by the motion, ayde, and assistance of this holie spirite, neyther is it possible, that the Idyll, or anye of those euil spirytes, which do possesse and reigne in such persons as be subiecte vnto synne, can be expelled, or put out of them, but by the power of this holie spiryte, neyther is it possible that the harte of anye manne, being once corrupted & made as prophane by synne can be purged, purified, sanctified, or iustified, without the worke and operation of this holie spiryte, neyther is it possible for any man to be reconciled vnto the fauour of GOD, or to be made and adopted into the number of his chyldren, or to obtayne that incomparable treasure, whiche oure sauour IESVS CHRIST hath purchased and layde by for mankynd, ouerles this holie spiryte shall first illumyne and ligh-

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ten his better, with the right knowledge and saythe of CHRIST and sturre hym by grace, to haue deuotion, contrition, & penance for his synnes, & shal also instruct him, gouerne him, aide him, directe hym, and indue him, wyth such spirituall giftes and graces, as shalbe requisite and necessary to that ende and purpose.

MOREOVER this holy spirit of GOD, is of hys owne nature full of al goodnes and benignitie: yea goodnesse it selfe, from whome procedeth all and singular graces & giftes of feare, wysdome, vnderstandinge, counsell, strength, fayth, charitie, hope and all other which be geuen, conferred, and distributed, vnto vs mortall men here in the Earth, at his owne wyll and dispensation, and that no man can purchase or obteyne, ne yet receaue, retayne, or vse anye of them, withoute the operations of this holye Spryte, which gyftes neuerthelesse he geueth not, nor dispenseth the same equally and to euery man alike: but he deuidenth them particularely and specialle to euery member of the Church, as is most necessary for the hole body, and in such plenty and measure, as vnto his Godly wil and knowledge is thought to be most beneficiall and expediente for the same. All whiche thinges he doth of his mere mercy and goodnes, freely and aboue our deseruing.

Furthermore this holy spirit is of his owne nature full of charitie & holy loue, yea charitie it selfe, ffrom whom procedeth al charitie, & so by his godly operation is the bond & knot, wherewith our Saviour Iesus Christ and his most dere spouse the Church (which is also his mysticall body) be vnyted, knytte and conioyned together

together, in such perfect & everlasting loue and charitie that the same cannot be dissolved or separated: And ouer this, is also the very bond and knot, where by all and euery one of the verie members of CHRISTES Church and Body, be vnited, coupled, & conioyned, the one of them with the other in mutual loue and charitie.

ALSO this holpe spmyte of GOD is the spirite of truthe, and the authoure of all holy scripture, contayned in the hole canon of the byble, and dyd not onely inspire, and instruct al the holy patriarches and prophetes, with all the other members of the Catholyke Church, that euer were from the begynnyng of the worlde, in all the Godlye truthe and verities, that euer they dyd knowe, speake, or wyte: but also descended and appeared in the samilitude and lykenesse of fyre tongues, and dyd lyght vpon the Apostles & Discyples of CHRIST, and inspired them with the knowledge of all truthe, and replenished them with heavenly gyftes and graces: and shalbe continually present in the Catholyke Church, and shal teach and reuele vnto the same Church, the secretes and mysteryes of all truthe, whych are necessary to be knowen, and shal also continuallye from tyme to tyme, rule, directe, gouerne, and sanctifye the same Church, & gyue remysyon of synnes, and all spirituall comfote aswell inwardly by secrete operations, as also outwardlye by the open mynistration and effycace of the worde of GOD, and of the holy Sacramentes, in the sayd Church: and shal endue it with all such spirituall graces and gyftes, as shalbe necessary for the

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the same.

We shall also note, that albeit holy Scripture doth worthely attribute vnto the holy Ghost, our sanctification, our iustification and al other benefites, which Chryst by hys passion hath merited and deserued for vs, yet neuerthelesse the same be also the workes of the hole Trinitie, and be not to be seperated in any wyse, although Scripture commonly doth attribute them vnto the holpe Ghost: For in like maner dothe Scripture attribute power vnto the father, and wisedome vnto the sonne, whiche neuerthelesse be common vnto all three.

FYNALLY ye shall note the maner of the speach here in this article, where it is not sayde, I beleue in the Ghost or spirite: but it is sayd, I beleue in the holy Ghost, and so HOLY is adioyned vnto the Ghost, which is done not onely to declare that here is not ment of euerye thinge that is or maye be called a spirite or a Ghost: but here is onely ment of that spirite, whiche by excellencye, and by peculyer name in Scripture both is and so also called, the holpe sprypte or Ghost, which is the thyrde person in Trinitie, and therefore though many tymes in Scripture, an incorporall thinge is called a sprypte, and also both Angels and myndes of men dyuerse tymes haue that appellation or name, yet here aswell for the sayde peculyer name, as by a certen excellencye, the sayd thyrde person in trinitie, is called the holpe sprypte, or holpe Ghost, for he it is that doth make holpe or sanctifye all creatures, that are called holpe.

Therpo-

SO The exposition or declaration of the ninth
Article of the Crede, which is.

The holye Catholike Church.

IN these fewe wordes, of this ninth Article four
things are to be considered, fyrste what here is
ment by this worde (**Church**) Secondly whye or
for what cause the same Church is called **Holye**.
Thirde why it is called, **Catholike**. And fourthly
what it is **To beleue the holy catholike Church**.
Concernyng the fyrst ye must vnderstande that
thoughe in our Englyshe tongue we by this worde
Church, sometymes do meane the place wherein
the worde of **GOD** is commonly preached and the sa-
cramentes ministred, and bled, yet in this present ar-
ticle it dothe signifye the hole multitude of people,
which being called of **GOD** do come, to one fayth, one
doctryne, the selfe same Sacramentes accordyng to
the Apostolike, and catholike tradition, in an indiu-
isible bonde or knotte of concorde, and vnytie, whe-
ther the sayde multytude be of the clergye, or of the
laytie. Concernyng the seconde ye shall consider that
albeit in the said church or multitude of people, there
be many euill men, many synners, many that tourne
by true penauince to grace, and sometymes yet doo
fal agayne: some after theyr tourne by true penauince,
styll perseuer and contynue in goodnes, manye also
that fall and neuer rise agayne, so that spottes, blots,

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and imperfections, Doo appeare euidentlye in this
Churche, and many tymes in the more parte therof;
yet neuertheless because the calling is of it selfe holy,
the caller also most holy, and the ende of calling, ho-
lynes it selfe, with this also that the people so called
do professe holynes, and make a bodye, whereof the
cheife heade our Sauour CHRIST is mooste holpe,
or rather holynes it selfe, by the merytes of whose
passion the sayde people are releued, and nourished
with the seuen holy sacramentes, and be in theyr cal-
lyng endued with most speciall holy gyftes, and gra-
ces of almyghtie GOD, beyng authour thereof, and
fynally by hys holy spyrite are directed, and gover-
ned in the same, so longe as they (by folowing theyr
concupyscence, the Dewyl, or the worlde) do not fall
from that state, for these causes, I say the Church is
called HOLYE. takyng this name HOLYE. of that, that
CHRIST the high heade thereof is HOLYE. GOD the
caller HOLYE. The profession and callinge HOLYE, &
the ende HOLYNES, which of very dewtye, oughte to
be in all them that be called, and is in dede, in suche
members as do contynue and perseuer in that holpe
callinge. Touchyng the thyrde ye must vnderstande
that this worde Catholike, beinge oryginallpe ta-
ken oute of the Greke tongue, and nowe vsed in our
Englyshe tongue, is asmuch to saye as vniuersall, or
whole. And forasmuch as GOD of his goodnes dothe
call all people (as is afore) without all acception of
persones, or acception of Countrey, therefore this
Churche is called, Catholike, in asmuch as all people,
of

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of all maner of estates, of all places and countreyes throughout the hole worlde, may (professing the foresayd one sayth, one Doctryne, and the selfe same sacramentes, accordyng to the sayd Apostolike and catholyke tradition) be of this Catholyke Church, and continue in the same excepte they wyllyng, by heresy & scysme do goo out of it, or for other theyr offences be cut of and cast oute thereof. And here by the waye is to be noted, that although in the worlde there be manye particuler Churches, and severall multytudes of people, hauing the sayd sayth, the sayd Doctryne, and the selfe same Sacramentes accordyng to the sayde tradition, and therfore are commonlye called euerye one of them, catholyke, yet they all together make but one catholyke vniuersall Church, of whiche one catholyke vniuersall Church, all the reste be called catholyke, as beyng partakers and members, of the sayd one catholyke vniuersall Church, and fully agreeing in all necessary poyntes with the same. And now as concernyng the fourthe whiche is. what it is **To beleue the Catholyke Church.** We shall vnderstand that to beleue the Catholyke Church, is not onelye to beleue that here in earth is and shalbe continually to thend of the worlde, such a holy catholyke Church (as before is declared commonlye called the Church Apostolike) but also to gyue credyte & beleife vnto the whole Doctryne, sayth, and religion of the sayd Church.

And for the farther vnderstandyng of this whole article, here maye moost frutefully and verye well to the purpose, be brought in one mooste notable place of Saynte

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S. Augustyne, wyrtten vpon this same article of the Crede, in his clxxi. sermon de tempore, where he sayeth in thys maner.

Sciendum est, quod Ecclesiam credere, non tamen in Ecclesiam credere, debemus: quia Ecclesia non Deum, sed domus dei est. Catholica dicitur toto orbe diffusam, quia diuersorum hereticorum ecclesie ideo catholice non dicuntur, quia per loca atq; per suas quasq; prouincias continentur. Hec uero à solis ortu usq; ad occasum unius fidei splendore diffunditur. Nulle sunt maiores diuitie, nulli thesauri, nulli honores, nulla huius mundi maior substantia quam est catholica fides, qua peccatores homines saluat, cæcos illuminat, infirmos curat, catechumenos baptizat, fideles iustificat, poenitentes reparat, iustos augmentat, martyres coronat, clericos ordinat, sacerdotes consecrat, regnis celestibus preparat, & in eterna hereditate cum Angelis sanctis communicat. Quisquis ille est, & qualiscunq; ille est, Christianus non est, qui in Christi Ecclesia non est. Sola quippe est per quam sacrificium dominus libenter accipiat, sola que pro errantibus fiducia liter intercedat. Vnde etiam de agni hostia dominus præcepit dicens, In una Domo comedetis, nec effertis de carnibus eius foras. In una namq; domo agnus comeditur, quia in una catholica ecclesia uera hostia redemptoris immolatur. De cuius carnibus diuina iussio efferrí foras prohibet, quia dari sanctis carnibus uetat. Sola est in qua opus bonum fructuose peragitur, unde merces de denarij non nisi qui intra uineâ laborauerunt acceperunt. Sola est que intra se positos ualida charitatis cõpage custodit. Vnde & aqua diluuij arcâ quidẽ ad sublimiora sustulit, omnes autem quos extra arcam inuenit, extinxit.

Sola est in qua mysteria superna ueraciter contemplerur. Vnde ad Moysen Dominus dicit, Est locus apud me, & stabis supra petram. Et Paulo post, tol lam manum meam & uidebis posteriora mea. Quia enim, ex sola catholica Ecclesia ueritas conspicitur, apud se esse locum Dominus perhibet de quo uideatur. In petra Moyses ponitur ut Dei speciem contempleretur, quia nisi quæ fidei soliditatem tenuerit, diuinam presentiam non agnoscit. Auelle, inquit, radium solis a corpore, diuisionem lucis unitas non capit, Frange ramum ab arbore, fractus germinare non poterit. A fonte præcide riuum, præcisus as rescit. In his Cypriani uerbis intelligimus lucem non capere diuisionem, nisi in sanctis regno Dei prædestinatis, qui diuidi ab Ecclesia nullo modo possunt: & non germinare ramum fractum salutis eterne germine accipimus. Aridis tamen astro riuus a fonte præcisus, in eo quod spiritus sancto uacuantur qui ab unitate

unitate sepeantur agnoscimus. That is to saye: We ought to
 beleue the church, and not in the church: for
 the church is not God, but the house of God.
 This church he calleth catholike, that is to
 saye, spredde thoroughout the whole worlde,
 because the churches of sondrye heretikes be-
 ynge but in particuler places and prouinces,
 can in no wyse be called catholike. But this
 church from the East to the West, glyttereth
 and shyneth with the brightnes of one sayth.
 No greater riches, no greater treasures, no
 higher honours, no greater substance, can be
 in this worlde, than is the catholike sayth,
 whiche saueth synners, gyueth syghte to the
 blynd, doth heale the sycke, maketh ponglin-
 ges to be baptised, iustifieth the saythfull, re-
 stozeth penitent synners, encreaseeth righteous
 men, crowneeth martyres doth admytte cler-
 kes to orders doth consecrat preistes, maketh
 preparation to the kyngdome of heauen, and
 maketh men partakers of the euertlastynge
 enheritaunce with the holye Angels. who so
 euer he be, and of what qualitie or condition
 soeuer he be, be that is not in this church of
 Christe, is no Christen man: for this church is

De.

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He onely, by Whom our Lorde Willinglie receyueth sacrifice, He onely it is Whiche maye confidently make intercession for suche as do erre. Wherefore oure Lorde speakynge of the sacrifice of the lambe: did commaund sayeng: In one house shall ye eate, and of the fleſhe therof ye shall carrie nothyng out of doores: forsoch in one house is this lambe eaten, for as muche as in one catholike churche, the true sacrifice of oure redeemer is offered. Of Whose fleſhe the cominandement of God forbiddeth any thinge to be caried out, for that he forbiddeth that Whiche is holpe, to be geuen vnto dogges. She onely it is in Whome a good Worke is done fruitfullpe: for Whiche cause onely, they that laboured Within the wyneparde, had the rewarde of the pennye. She only it is that al such as at once placed in her, doth kepe together With a stronge ioynte, or knotte of charitie. Wherefore the Water of the floude, bare vp the arcke to the hygheste, but all suche as were founde Without the same arcke, it drowned. She onely it is in Whome we do beholde truely the heauenly misteries, Wherefore oure Lorde sayeth vnto Moyses,
Exod.

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Erod. xxxiii. There is a place with or by me, and thou shalt stande vpon the rocke. &c. and by and by after he sayeth, I will take awaye my hande, and thou shalt se my backe part. And because in dede out of this catholikke churche alone, the truth is sene, our Lorde sayth, a place to be with him, from whiche he may be sene. Moyses is sette vpon the rocke, that he maye beholde the forme of God, for onles a man haue and hold the stedy substantialnes of faith, he knoweth not e diuine presence. Take away saith he (meanynge S. Cyprian) the beame of the sonne from the body of the sonne, the vnitie of the lyght, can not suffer no diuision: breake a bough from the tree, the bough so broken, can floreye and budde no more: cut of the riuer fro the spring, the ryuer so cut of, dryeth vp. In these wordes of Cyprian we perceauie that lyght doth not admytte any diuision in the sayntes predestinate to the kyngedome of God, whiche can by no meanes be deuided from the churche: and that the bough broken of, can not budde with a budde of euerlastynge saluation: And fynally we knowe the drying vp of the ryuer beyng cutte of from the springe or heade, in that

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that they are made voyde of the holye ghost, which are separate from the vnitie. Thus much sayth S. Augustyne, whereby it appeareth & though we must beleue in GOD the father, in GOD the sonne, and in GOD the holy ghoste (as was declared here afore vnto you in the exposition of the first article of this crede) yet concernyng the Catholique Church, we must beleue it, That is to say: geue credite to it, but not beleue in it, for to beleue in it, were to make it God, as more at large shalbe declared in some Homelies, hereafter specially to be made therbyon, & also by what signes & tokens the true catholyke church is continually knowen.

And forasmuch as this catholyke militaunte church, of which this article entreateth, hath for the preservation of the vnitie thereof, by the ordinaunce, and appointment of our sauour Christ, one pryncipal head, or chief gouernoure, here vpon earth, whiche beyng the chief bycar, and substitute of Christe in his sayde church, doth, and ought, with other ministers vnder hym, attende, and geue heade, to the good order, and rule of the sayde militant church, (S. Peter the Apostle beyng the fyrste generall bycar and gouernoure therein, and hauyng to hym, and to al his lawfull successours in the Apostolique see, the gouernaunce, rule and charge thereof, chiefely committed and geuen, which in very dede, both he and they, by the continual helpe, and assistance of the holye spirite of GOD, from tyme to tyme in theyr succession, alwayes hitherto haue done, and thereby haue preserved, and kepte the vnitie of the sayde church) therefore all they whiche haue, or do refuse to acknowledge the said gouer-

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noure, gouernement, and auctoritie, can not in anye
wyse be accompted, or taken for catholyke persons,
but for suche as in dede are disobedient, seditious, scil-
matike, and verie wycked people, as moze at large
shalbe declared in some homelies to be specially made
thereupon.

The exposition or declaration of the tenth
article of the Crede which is,

**The communion of Sayntes. The for-
geuenes of Synnes.**

IN this article be taught two speciall fruytes and
benefytes, which all men called of GOD, and obey-
inge to the same calling in theyr wyll and workes,
doe obteyne by GODES grace, in the sayd catholyke
Churche, that is to say: The communion of Saintes
and forgyuenes of synnes. And here it is to be noted,
that althoughe this worde, Sayntes, in our Eng-
lyshe tongue signifieth properly them that be depar-
ted this lyfe, and be established in glory with Chryst.
Yet the same worde Sayntes, (whereby in this
article we expresse the Latyn worde, *Sanctorum*.) is here
extended, to signifye not onely those that be so depar-
ted this life and established, but also such as beinge
in life here in Earth, be called into this holy assemble
and Churche, and be sanctified in our Sauour IESU
CHRIST. Accordyng whereunto **S** Paule in son-
dye

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by his Epistles, to the Rom. 12. to the Ephe. 1. to the Philip. 4. to the Coloss. 1. and to the Hebrews. 14. where the sayd worde **Saynctes**, & so dothe he in diuers other places els.

AND as touchyng the fyrst of the sayd .ii. frutes of benefites, which is **The communion of saynctes**. That is to say, the mutual participation of saynctes, ye shall vnderstand, that like as all the lyving partes and members of the naturall body of man, do naturally communicate and be participante of one spirite or soule, which gouerneth the sayd bodye, and euery lyuelle parte thereof, euen so do all good Chrysten men, participate of one holy Ghost, which alwayes gouerneth the catholike Church, and all liuely members of the same, and doth gyue to sondrye members, sondry spyrytual gyftes, to the intente the hole bodye should thereby be edifyed, accordyng to the saying of **S. Paule** in the .xii. Chapiter of his first Epistle to the **Corinthians**, where he saythe in thys maner.

Vnicuique autem datur manifestatio spiritus ad utilitatem. Alij quidem per spiritum datur sermo sapientie, alij autem sermo scientie secundum eundem spiritum. Alteri fides in eodem spiritu, alij gratia sanitarum in eodem spiritu, alij operatio virtutum, alij prophetia, alij discretio spirituum, alij generalium, alij interpretatio sermonum. Hec autem omnia operatur unus atque idem spiritus, diuisus singulis prout vult. That is to say:

The gyftes of the holye Ghost are gyuen to every man, to proffyt other wythall, to one is gyuen through the spyryte the vtteraunce of wysedome, To an other is gyuen the vtteraunce of knowledge by the same spyryte to

an

an other, sayth by the same spirite: to an other the gyfte of healing by the same spyrte: to an other, power to doo miracles: to an other prophete: to an other iudgement to discerne spyrtes, to an other dyuerse tongues, to an other interpretation of sayenges. And al these thinges worketh the selfe same spirite, deuotinge to euerye man as he Wyll: By whiche place of Saynt Paule, it is euident that all the lyuely members of the Church doo communicate and participate of one common Spyrte.

AND this participation, beyng one of the hygheste benefytes, that men receaue in the Catholyke Church, is comprehended in this article of the communion of Sayntes. Of whiche communion the Prophet Dauid in hys .iij. Psalmie both also speake saying *Particeps ego sum omnium timentium te, et custodientium mandata tua* That is to saye: I am partaker with all such as feare the, and kepe thy Commandementes. But besides this foresayd participation or communion of the holy Ghost, being commune to al the lyuely members of the Church, there is also an other communion comprehended lyke wyse in this article, whiche is the coniunction or vniõ that all good christen men haue with CHRIST who is the heade of the Church and who hath for his mysticall bodye the whole Church. And of this kynde of communion of Sayntes, S. Paule lyke wyse speaketh,

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In the foresayd twelfth Chapter of his first epistle to the Corinthyans, sayeng. *in uno spiritu omnes nos in unum corpus baptizati sumus, siue iudei, siue gentiles, siue serui siue liberi et omnes in uno spiritu potati sumus.* That is to say: In one spirytle are we all baptized to make one bodye, whether we be Jewes or gentels, free or bonde, and haue all dronke of one spirytle. And lyke wyse doth he in the fifth to the Ephesians where speaking of the same he sayeth, *membra sumus corporis eius, de carne eius, et de ossibus eius.* That is to say: We are members of his bodye (meanyng of the Bodye of Chryste) and of his fleme, and of hys bones. And forasmuch as the most blessed Sacrament of hys Aultare (wherein by the mighty operation of Goddes woide, is really present in the fourmes of breade and wyne the naturall lyving Body and Bloude of our Sauour and Redemer IESV CHRIST) doth increase and worke in all them that worthely doo receaue it, the communion and coniunction in bodye & soule of them to CHRIST, and of CHRIST to them, with a mutual coniunction also in loue and charitie, of eche good man in CHRIST to other: Therefore the sayd Sacramente may worthely be called the communion of Saynctes. And so hath the first parte of this article ben by good deuoute and lerned men expounded longe ago.

NOVE touchyng the seconde frute or benefyte in this article which is the remyssion of synnes, you shall vnderstand, that onely in the catholike Church, and

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and no where els y remission of synnes is to be had. And there budoubtedly it is to be had : and that by two meanes, that is to witte by baptisme, and after baptisme by due penauite and aucthoritie of the keyes, giuen vnto the church. And as for baptisme it washeth clene away all the former synnes as well actuall as ovygynall : so that they shall neuer after y be imputed vnto vs. But in case after baptisme we fall into synne then the remedy must be, by the holysome Sacrament of Penauice, which Sacrament is of so great force and vertue, that howe hey nous so euer our synnes and offences be, yet by the meane of the same, the sayd synnes maye be and are released & forguuen vnto vs. And for to take away all douting on our behalfe herein, and that no man shoulde neede to dyspayre, our Sauour **CHRISTE** openly and by expresse wordes, in the, **xv.** of Saynte Iohn, after he had breathed vpon his Disciples, sayde vnto them, and generally to theyr Successours. Take the holy Ghost, whose synes ye release or forgive, they are forguuen or released vnto them, and whose ye wythhold or reteyne, they are wythholden or reteyned. And also with a special aucthoritie, assigned vnto Saynte Peter, gaue vnto hym and hys lawfull Successours, the full aucthoritie of releasing, and with holdyng of synnes, sayeng vnto hym (as it is wyrtten the **lxix.** of Mathew) *Tibi dabo clauis regni celorum: quodcumque ligaueris super terram eris ligatus in caelis: Et quodcumque solueris super terram erit solutum in caelis.* That is to say: **Vnto the, Wyl I gyue the Keyes.**

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Keyes of the Kyngdome of heauen. What so euer thou doest bynde vpon earth, shall also be bounde in heauen, and whatsoeuer thou loolest vpon earth, shall also be loosed in heauen. which auctoritie all Chyften men shoulde to theyr great comforte most gladly embrace, and by all meanes be most carefull, and wary (to the bittermost of theyr power) to kepe them selues in such state, that they may styll enioye the fruite of this so comfortable a ppyledge. wherefore good people (according to the exhortation of the Prophete Ezechiel, in the Eghtene Chapter) Tourne and do penance for all youre iniquities, and youre iniquitie shall not be youre Destructyon. But you shall vndoubtedly (acordyng to this article) be vnburdened of your synnes, and made partakers of the communion of sayntes bothe in this worlde and in the worlde to come. Amen.

The exposition or declaratiō of the eleuenth Article of the Crede which is.

The Resurrection of the Bodye.

CONCERNYNGE this eleuenth article, forasmuch as it maye seme straung to some men, why this worde Bodye, is here placed in the Englyshe, seying the latyne is *Carnis resurrexionem*. That is to say: The resurrection of the flewe. You shal knowe, that in scripture

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ture many tymes this worde **fleshe** dothe signifie the holt man, as for example, where it is wyrtten in the fyrst of **S. Ihon.** *Verbum caro factum est* That is to say:

The worde was made fleshe, the meanyng is, that the sonne of God toke vnto hym the holt nature of man. Agayne, where in the fyrste Chapiter of **S. Pawles** fyrste epistle to the **Corinthians**, it is wyrtten in this maner, *Vi non gloriatur omnis caro*, That is to say

That no fleshe shoulde glorie, The meanyng is, that no man shoulde glorie. Likewyse, where in the thyrde of **S. Luke** it is wyrtten. *videbit omnis caro salutare*

dei, That is, **All fleshe shall se the sauoure sent of**

God. The meanyng is, that all men shall see the sauour, sente of God. And many tymes also this sayde worde **Fleshe**, doth in Scripture, signifie onely the bode of man, without anye respecte of the soule thereof, as in the fyrste Chapiter of **Genesis**, where **Adam** speakynge of his wyfe **Eue**, sayth in this maner. *Caro*

de carne mea, That is: **Fleshe of my fleshe**, meanyng that hys bode was made of his bode. Likewyse in the .xxi. of **Job**, where, **Job** sayeth. *Concussit carnem meam,*

tremor. That is, **Tremblyng** dothe make my

fleshe, meanyng there by hys fleshe his bode. And

accordynge to thys seconde acception, this Latyne

worde. *Carnis* which is to saye: **Of the fleshe**. is ta-

ken here in thys article of the Latyne Crede, and by-

cause the bode, and the fleshe, here in this article, doo

signifie and meane one thinge, we may both saye, the

resurrection of the bode, and also the resurrection of

the

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the fleshe.

AND thereby we do vnderstand that at the Daye of the generall dome or Iudgemente, Iohann CHRISTE shall come (as in the. vii. article of this Crede is conteyned) and sitte to iudge the quicke and the deade, almighty GOD shall stirre, and raise vp agayne, the very fleshe and bodies of all men, women, and Chyl- dren, both good and badde, christened and heathen, euer lyued here in this worlde, from the begynnyng of the same, and dyed before that day. And although the sayd fleshe, and bodies were deade and buried, yea and consumed, or by anye meanes, destroyed, yet GOD shall of his infinite power make them all at that day, hole and perfect agayne. And so every man generally shall resume and take agayne, the very selfe same body and flesh in substance, which he had whyles he lyued here on earth, and so shal ryse from death, and lyue agayne in the very selfe same body and soule which he had before.

At which tyme, man beinge thus made perfecte in coniunction of body and soule, shall at that daye, appeare before the high iudge our sauour Iesu Christ and there shall make an accompte of his workes, and his dedes such as he dyd (good or euyl) while he lyued here in thys worlde. And for profe that the contentes of this article are true, these auctorities and testimonyes both of the olde and the newe testament, shalbe suffycient for this present: that is to wytte the. xix. of Job, Chap. xxi. Ezechi. xxxvii. Dani. the. xii. Math. xxii. Iohn. v. Rom. viii. i. Cor. xv. ii. Cor. v. i. Thess. iii. and. iii. Philip. iii. and the ii. to Timoth. ii.

Therposi.

**¶ The exposition or declaration of the twelfth
Article of the Crede, which is.**

And the lyfe euerlastyng. Amen.

In these fewe wordes is the most comfortable and
ioyous knyttynge bype of this Crede that may be.
For two excellent thynges are here sette fourth to be
beleued, the first is **Lyfe**, which all thynges do de-
sire; the second, is the **Eternitie** and continuall
lastyng of it, which is a thing that maketh it moste
pleasant, moste swete, and moste profitable. And
when I do saye that there is a lyfe, and also an euer-
lastyng lyfe, I doo meane both concernyng the body
and also concernyng the soule, for vnto them bothe
this euerlastyng lyfe shall wythout any endyng con-
tinue and abide.

BY T H E R E muste ye marke that lyke as
the good shall enioye for euer, this mooste blessed
estate of euerlastyng lyfe to theyr vnspeakeable com-
forte and gladnes, so also the noughtye and wycked
shall both in body and also in soule receaue for euer
pynnyshmente and toymente incessantlye, accordyng
wherunto our Saviour **CHRIST** in the .xxv. of saynt
Mathew sayeth. *Et ibunt ibi in supplicium eternum, iusti autem in
vitam eternam.* That is to saye. And they (meanyng
the noughtye and wycked) shall go into euer-
lastyng pynnyshment, but the iust shal go
into

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into lyfe euerlastyng. And hereupon may be gathered, that though the noughtye and wycked shall contynue for ever, and haue immortallitie, yet forasmuch they to contynuing shall neuer haue ioye, but euerlastyng torment of body and soule, wythout hope or forgiveness, and wythout any ende: Therefore their contynuaunce and immortallitie is rather to be called euerlastyng death, then euerlastyng lyfe, or lyfe at all according whereunto S. Paule in the iiij. chapter of his epistle to the Romaynes, both saye, *dispensanda enim peccati mors, gratia autem dei uita eterna.* In C. 11. 18. 19. IESV domino nostro. That is to say: The reward in dede of synne is death, but eternall lyfe is the gyfte of God through Iesu Christ our Lord. So that such as haue led their lyues, in obedience & obseruacion of Goddys commaundementes, and lye in true fayth and charitie, shall then be perfectly sanctified, purgyed, and deliuered from all contagion of synne, and from all corruption and mortallitie of fleshe, and shalbe perpetually glorified, and reccaued both in bodye and soule together, euerlastyng lyfe, which lyfe euerlastyng (though it passeth all mennes wittes, to expresse howe pleasaunt and ioyfull it is, and that mannes capacitie, can not compyle and vnderstand the same, as saynt Paule wytneseth in his first epistle to the Corinthians the iiij. chapter sayeng: That which the eye hath not sene, nor the eare hath not herde, nor hath not entered into mans harte, God hath ordeyned for them, that

that loue hym: Yet holy scripture speaketh of it, after our capacite and intelligence, but saith vnder the wordes & excellency therof. For the prophete Esay saith, in the .xcv. chapter. Everlastynge gladnes shalbe ouer their heades, they shall haue ioye and gladnes: sorow and wayling shall forsake them. And saynte John in the .viii. chapter of his Apocalypse saith, GOD that sitteth on his throne shall dwell ouer them. They shall not hunger or thurst any more, neyther soune nor heate shall hurte them, for the lambe, that is in the myddes of the throne, shall fede them, and bring them to the fountaynes of the water of lyfe: And GOD shall wipe away al wepyng and teares from theyr eyes, death shall endure no longer. There shall be no wayling, nor cryenge, nor sorowe any more: For there is no ioye or comforte, that can be wysshed for, but it is there most plentifully. There is true gloire, where prayse shall be without errour or flattery. There is true honour, which shall be gyuen to none, onles he be worthy, there is true peace, where no man shall be molested or grieved, neyther by hymselfe, nor by others. There is true and pleasaunte felowshyppe, where is the company of blessed angels, and the elect and chosen saintes of GOD. There is true and perfect loue, that neuer shall faile. For all the heauenly company, is linked and fastened together, by the bonde of perfecte charitie: wherby also they be vnited and knitte to almyghty GOD everlastynge.

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FYNALLY there is the true rewarde of all good lines, God hym selfe, the sight and fruition of whom, is the ende and rewarde, of all our beleife, and of all our good workes, and of all those thinges whiche were purchased for vs by **Chryste**, he shalbe our satisfaction, our fulnesse, and desyre, he shalbe our lyfe, our helth, our glory, our honour, our peace, our everlasting rest and ioye. He is the ende of all oure desyres, whome we shall se continually, whome we shal loue most feruently, whome we shall prayse and magnifye, incessantly, and worlde without ende.

AND forasmuch as most firmly and without all doute we beleue all the foresayd articles of this crede and every thing concernyng the same, and in them comprehended to be most true: And moreover for we lyke wyse beleue all thynges which concerne ether our creation, redemption, or sanctification, of the heuently father, by hys sonne, and with the holye Ghost, to be fully wrought, and that they shall moste certenlye through the mercede of **GOD**, come vnto vs. Therefore in the ende of this crede we saye, **Amen.** which is a worde confirmyng a saying, and a prayyng that it may so be allowed and establyshed, the very signification of whiche worde beyng, be it so mooste certaynely.

Of the seven Sacramentes.



FORASMUCH as there
are now two partes
performed of the pro-
myse made vnto you
in the peface of this
worke, it is to wryte,
of the acceptiō or ta-
kyng of this worde
fayth, and also of
the articles of frefede
with expofitiō, or de-
claratiō of the fame.

The next matter to be fet forth and declared, is the
treatyse of the vii. Sacramentes, with theyr expofiti-
ons. And forasmuche as it is expediente before the
fpeciall intreatye therof, to fpeake fomerwhat, alwell
of the fignification of this word Sacrament, being
taken in his generaltie, as alfo to defyne in fpecialtie,
howe this word Sacrament fhall be taken and vn-
derftanded here in this treatyse, therefore here in the
begynninge, thefe two thinges fhall be fet fourth and
opened vnto you.

AND as concernyng the fyrft, ye fhall vnderftand
that this worde Sacrament, is diuerfely taken, for
amongest them that haue a refpecte to the proprietye
of the Latin tonge, & do like the fignification therof
in prophane writers, A Sacrament among other
fignifications, is principallye called, an obligatiō or

The exposition of

promysse made and confirmed by an othe, of whiche thinge S. Augustine in his ccccj. Sermon maketh mention. And amonges them that haue a respect vnto Scripture, and the writers thereof, a Sacramente doth signifie a myserie, that is to saie, a secreete or hid-den thinge, apperteyninge to the religion: and so be-ynge considered, it is sometymes taken in a more lar-ger signification, and sometymes in a more strayter; and beyng taken in the larger signification, it doth signifie euery secreete myserie apperteyninge to religion, and euery holie thinge hydden, though it be not a signe or token of an other thyng, as when we vse to name and say, the sacrament of the Godheade, meanynge thereby the very Godheade it selfe, which is a hydde and secreete thyng, and yet not a signe or token of anye other thyng. And in this signification also S. Paule doth vse it in the fyrste Chapter of his epistle to the Ephesians, where he sayth, that GOD hath reueyled, or opened vnto vs the Sacramente of his wyll, meanynge there (by the Sacramente of his wyll) the secreete eternall wyll of GOD, wherby he appoynted from the begynnynge, that the Gentyles shoulde be incorporated, and made partakers of hys promys in IESV CHRISTE, in whome we all haue trust, and in trust, haue an accesse by fayth vnto him. And lyke wyse he doth in the thyrde chapter of his first epistle to Tymothe, where he wyrteth in this maner. *Et manifestum magnum est pietatis Sacramentum, quod manifestatum est in carne.* etc. That is to saie: And vndoubtedly, great is the Sacrament of godlynes, whiche is re-ueled in the fleshe, &c. Meanyng therby, that Christ
hym

the seven Sacraments

him selfe is a great Sacrament of Godlines, for that
he beynge the invisible soune of God, is manifested or
opened in the fleshe. And this woode sacramente beynge taken after
the prayere inuent of accreption, (in whiche moost co-
monlye it is) it signifieth the sygne of a holie thinge,
whiche beareth the similitude or likenes of the thing,
whose sygne it is. After which sorte the signes and fi-
gures of the olde testamonte are called sacramentes,
and so the auncient fathers, speaking of the signes of
the olde testament, do vs commonly and frequently
to name them. According whereunto S. Augustyne
in the .xiii. Chapter of his. vii. booke agaynst Iulian
doth saye. *Prima Sacramenta sunt quae in veteri testamento
lege promissa sunt. Quae sunt? Baptismus, Confirmatio, Eucharistia.* That is to saye. The
fyfthe Sacramentes whiche were obserued
and celebrated by the lawe, were premincia-
tyue of Christe to come. Nowe to consider the si-
gnification of this woode sacrament, as it shalbe con-
sidered and vsed in this treatise, (whiche is the moost
straytest signification of all ocher) ye shall note, that it
being so take, is defined after this sort. That is to saye;
A sacrament is a visible signe of an invisible gract
of God, to which gract, God effectually and certainly
doth worke in it, in that the same be duly handled,
and not unworthely receaved. According to which
diffinition; and the woode sacrament beynge so taken,
there are. vii. sacramentes of the church and no mo,
it is to wyrite; Baptisme, Confirmation, Adenaunce,
Eucharistie (or the sacramente of the altar) Orders

Matt.

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Matthiowys, and extreme unction. And these seven
to be suche sacramentes, and misteries, and so truely
and properly to be accepted and taken, the olde an-
cient fathers of the catholike church, haue prudently
and godly obserued, and noted especially, for that they
so be sensible signes of the inuisible grace of God, that
they both beare the ymage, or similitude, and be also
the cause of the inuisible grace of God that is geuen
possiuely to make more playne and manifest vnto you
let vs for declaration hereof consider extrenall thinges.
We know that external thinges may sometimes
be considered as done for their owne sakes, and the
same external thinges may also be considered as done
for other thinges, to be signified and noted by them
in that respect in whiche they are in dede, and be cal-
led signes or tokens. As for example, a rynge is some-
tyme geuen not as a hygne or token of an other thing,
but onely for it owne self, a sometymes it is geuen as a
commemorative and fyre hygne or token of hydelite, as
whan the Lorde both geue vnto his vassall a rynge,
for a token of the truste of possession or truee
of his see or gyfte, whiche rynge beinge so gyuen and
receayned, the vassall not onely is asserteyned of the
benygolence or benefite receiued of his Lorde, but also
there is contracted and made thereby, betwene the
sayde vassall, and his sayde Lorde, a certayne con-
traunte and bargayne, so that the sayde vassall hauing
receayned the same rynge, may saye, I haue now a
tytle of inheritance, and not a rynge onely. After
the same maner muste you thinke and beleue (which
is the chiefe poynte in this matter) that our lorde Je-
sus

Of the seven

Ihus Christ, did chose and ordayne signes, by whiche GOD in the vertue of his worde, myght cure or heale our synnes, and (as it were) inuest vs of his grace, and bynd vs vnto hym by a spirituall bonde or covenawnt. For so commonlye it seemed good to GOD almyghty, by sensible thinges, and sygnes to leade and trayne vs to inuisible and spiritual thynges. And such also is the dulnes of our vnderstandyng (beinge deriued vnto vs from our fyrste parentes Adam and Eue, throughe theyr trangression) that of our selues we are not able to rylse vp, or clyme to the knowledge of GOD, or by the force of our reason, to attayne to the knowledge of Goddes wyll, in releasyng or forgeuyng synnes.

Wherefore GOD alwayes both by wordes and also by outwarde or externall signes, hath dealt with vs: whereby he myght open or manifest hymselfe vnto vs, and also declare hys wyll by the same. In so much that, whereas in olde tyme GOD by manye meanes & by sondry wayes did speake in his prophetes, & gaue counsaile, as by worde, by the lawe, by signes and wonders, he hath nowe last of all spoken in or by his onely sonne our Lorde, whom his wyll was to take our flesh on him and be crucified for vs, that we casting our eyes and consideracions vpon hym, beinge made like vnto vs visibler palpable, and as a moost myghty signe, sent and giuen of GOD, and hearynge hym speake, myght begyn in him to knowe GOD, beleue and put our hole confydence in GOD, and fynally to loue GOD aboue all thynges els. For in hym the power, wysedome, and goodnes of GOD, do shyne

Of the Ienen

most perfectly and clerely, in whome the fulnesse of the dyuinitie doth dwell corporallye. And by what signe els coulde GOD more myghtyly or effectuallye haue declared that he had a special care for vs, the to send his sonne & declare ꝑ whosoener beleueth in him perisheth not but hath euerlasting lyfe. And for ꝑ all ꝑ vertue & effect of the passion of our Sauour IESVS CHRIST (as much as concerneth vs) doth consist in the application thereof, (that is to wytte, that we may be made partakers of that grace, which CHRIST on the Altare of the Crosse, deserued or meryted vnto vs by his deathe,) for this sayde entente and ende, CHRIST hymselfe hath vouchesaied to leaue behynde hym certayne Sacramentes, whiche he hath confirmed and establyshed vnto vs by his worde and promyse: that by the due and lawfull vse of them, we myght knowe, and be assured, the fruyte of hys passion effectually and most certainlye to be imparted and communicated vnto vs. True it is that wythout any maner of visible forme he coulde indewe vs with his grace, but bycause we are carnall and very dull to comprehend spiritual thynghes, and the force of our soule beyng weakened and combined with the clogge and busye workinge of our corrupt body, we oftentimes fall from fayth, hope, and charitie, therefore the frailnes of oure fleshe muste vnder a visible forme be repaired, styrred vp, enstrued, nourished and comforted: And least anye man should doubte of the vertue and efficacye of the visible Sacramentes, GOD hath added to the visible signe;

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signe, his worde of promysse: and more ouer at the begynnyng when Sacramentes were fyrste ministred, he adioyned manifest visions and miracles, to the intent that such thynges as we once se done, we should with an earnest fayth beleue, by the same spirit of Chryst, dayly to be done in the same sacramentes. As to enduce the with most constant fayth to beleue, that when thou art baptizyd, the holy Ghost dothe come vpon the, the holy Ghost did therefore appeare vpon CHRIS in the forme of a Dove when he was Baptized. And that thou shouldest like wyse beleue, that when thou art conformed, the holye Ghoste is gyuen the for thy strength and force. Therefore vpon the whytsondaye amonge the Apostles there was made a great sounde and there dyd appeare cloven tounge as fyre, lityng vpon the Apostles, As like wyse also (Actes the .ii.) by the imposition of Pauls handes vpon such as were before that tyme baptized, the holy Ghost came vpon them, yea and they prophesied. And so lyke wyse concerning the other Sacramentes: whiche euident tokens and sygnes daylye now to be repeted is not nede, for that a good and stronge fayth must here serue, whiche vtterlye woulde decaye and vanyshe awaye, if that we wold not beleue the force and vertue of the Sacramente hauiyng CHRISTES wordes adioyned vnto it, vnllesse euery a mannyfeste myracle must thereat be wrought vnto vs.

The Sacramentes therefore of the newe testamente, are especiallye for this intente instituted, that

M.ii they

The exposition of

they might be certayne and effectuell signes to our
outward fence, of the will and grace of God: (admo-
nyshynge and instructyng vs, most firmly to beleue,
that, that thyng whiche we se outwardly done by a
byfble signe, is effectually wrought inwardly by the
vertue of God.) And they are also moste ready reme-
dies agaynst synne, and do farre passe those of the old
law. for they were the shadowes of thynges to come,
and as signes and figures were abolyshed, (Christ
after hys commynge hauing fulfilled them): and they
were therfore abolyshed, because they were fulfilled:
But these of the new testament were instituted, both
as greater in vertue, better in profytte, easier in mini-
stration, and fewer in number (as beyng but .vii.)
and that they shoulde not onelye signifie, but pouрге
and sanctifye also. In euerye of whiche, .vii. Sa-
cramentes, the minister or dispenser of the
same, doth not execute in his owne behalf
or name, but doth represent the per-
son of oure sauour Jesu Christ,
to whome be honoure and
gloze. Amen.

C The

the Sacrament of Baptisme.

**Of the Sacrament of Baptisme and the
position or declaration thereof.**

BECAUSE the Sacrament of Baptisme, is in order the first of all sacramentes, and the gate or entry by whiche we must and do entre into the church and vnto the other sacramentes thereof, to obtayne remysyon of our synnes, and is a thyng so necessarye, that wythout it no man can enter into the kyngdome of GOD, as CHRIST in the thyrde chapiter of S. Johns gospel doth playnelye testifie, saying. *Nisi quis renatus fuerit ex aqua et spiritu sancto, non potest introire in regnum dei.* That is to saye: Excepte one be bozne a gayne of Water and the holpe Ghost, he cannot entre into the kyngdome of GOD. Therefore in this number of vii. Sacramentes, the sacramente of Baptisme for these respectes shall occupye the first place.

FOR the better understanding whercof, ye shall amongeste other thynges consider and note. iiii. poyntes.

FIRSTE ye shall note that in the Sacramente of Baptisme there are certeyne formal wordes necessarye and requisite to be vsed in the mynistracion thereof. Second that in the sayd Sacrament of Baptisme besydes the sayd formal wordes there is required also an outward visible thyng or element to be concurrent therewith. Thyrde is to be considered, the vertue, force, and effecte of the sayd Sacrament. And iiii. is to be declared, what rites solempnities, or ceremonies,

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remones, are requyred for the betoe admyndstrati-
on of the sayd Sacramente. Nowe concernynge the
fyrst of these foure thynges to be noted in Baptyfme,
ye shall knowe that our sauour CHRIST, when he
dyd send his Apostles to preach through out the hole
worlde, he dyd saye vnto them, as is testifyed in the
xxviii. Chapiter of Saynte Mathewes Gospell.
*Dara est mihi omnis potestas in celo et in terra, cunctes ergo docete omnes,
gentes baptizantes eos in nomine patris, et filij, et spiritus sancti.* That
is to say: All powber is gyuen vnto me in hea-
uen and in earth, go you therfore and do you
teache all nations, baptyzinge them in the
name of the father, of the sonne, and of the ho-
ly Ghost. By which playnely appeareth, that our
Sauour CHRIST, in hys comynssion gyuen vnto
hys Apostles, did prescrybe certayne formall wordes
vnto them, which they in the administration of Bap-
tyfme should vse, according wherevnto the minister
of the Church being therein the successour of the A-
postles, doth and must vse in the administration of
the Sacrament of Baptyfme, these formall wordes,
I do Baptyse the in the name of the father, of the
sonne, and of the holye Ghost, and this much for the
fyrst poynte. For the seconde poynte considered in
Baptyfme, ye shall note the speciall wordes of our sa-
uour CHRIST in the foresayd. iii. Chapiter of Saint
Thons Gospell, where speakynge of regeneration or
Baptisme, he bleth these wordes. *Aqua et Spiritu sancto, lau-
ing.* *Nisi quis renatus fuerit ex aqua et spiritu sancto, non potest introire
in regnū dei,* whereby is euident, that water, which is
a visiblle

the Sacrament of Baptisme.

a visibible element, and an open thing, is a substantiall parte of Baptisme, & must nedes be concurrent wth the formall wordes bled in the admyⁿistration of Baptisme. Accordyng whereunto we do rede in the viii. chapiter of the actes, that when Philipe, which was one of the seuen deacons (actes. vi) had conuerted vnto the fayth of CHRIST a certayne noble man beyng in greate aucthoritie and offyce with Candace the Queene of Ethiope, he dyd Baptise the sayde noble man with water, so that water is requyred in Baptisme. The like wherof appeareth in the .x. Chapter of the actes, where it is euydente that Saynte Peter, the Apostle, Baptized in water one Cornelius a centurion and others with hym.

TOVCHYNG the thyrde thinge to be considered in Baptisme which is the vertue, force, and effecte therof, ye shall knowe, that the forgyuenes or remission of synnes, and the grace of the Holy Ghost, is the vertue force, and effect of Baptisme, as is manifest in the seconde chapiter of the actes, where the blessed Apostle S. Peter sayth thus. *Penitentiam agite, et baptizestur unusquisque uestrum in nomine IESV CHRISTI, in remissionem peccatorum uestrorum, et accipietis donum spiritus sancti.* That is to say: Do you penaunce, and let euery one of you be Baptysed in the name of Iesu Christ in remission of youre synnes, and ye shall receaue the gyfte of the Holye Ghoste. This effecte and grace hath this sacrament of Baptisme, by the vertue and workyng of almyghty GOD there by his minister, accordyng to his owne promyse
annex

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annexed & adioyned to this Sacrament, as plainly appeareth in the .xvi. chapter of S. Marke, where CHRIST giuinge commission to his Apostles to goe into the hole world to preach the Gospell, saith these wordes. *Qui crediderit et baptisatus fuerit saluus erit.* That is to say: Who shall beleue and be baptysed shalbe saued. And as concernyng the .iiii. thinge to be considered in baptisme, ye shall note that albeit of late, some haue vnruly preached, and reported, that the maner of baptysing or christening, nowe vsed in the Church, is not the same which was vsed in the primatiue Church, but hath bene of late yeares inuented and deuysed, yet the auncient fathers, both of the Greke & of the Latyn Church haue in theyr workes declared the contrarie, for prose whereof emonges many other, ye shall rede Denyce the Areopagite, in his boke *De ecclesiastica hierarchia*, in the title, *De perficiendis in baptismo* of whose auctoritie none nedeth to doute, seing that S. Luke in the .xvii. of the actes, maketh mention of hym, ye may rede also S. Cyprian in hys fyrst boke and .xii. Epistle where he sayth thus. *Oportet acro mundari et sanctificari aqua prius a sacerdote: ut possit baptismo suo, peccata hominis qui baptisatur abluer.* that is to say: The Water must first be made cleane and sanctified of the priest that it may clense the sinnes of him that is baptysed. Rede also Saint Ambrose in his treatise, *De his qui inicianur misterijs*, and in his first boke also *De sacramentis*. And if you list rede Chrysostome in his Homely entituled of Adam & Eue, where amongst diuerse other his notable sayinges ye shall fynd these wordes

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wordes folowing. *Illud etiam quod circa baptizandos in uniuerso mundo sancta ecclesia sine sunt paruuli siue luuener uniformiter agit, non ocioso contempletur intuitu, quod cū ad regenerationis ueniunt sacramentum non prius fontem uite ingrediuntur quam exorcismis et exufflationibus, clericorum spiritibus ab eis immundus abigatur.* That is to saie: **This thinge also whiche the holye Church through the hole worlde vniiformelye dothe practyse in persones that are to be baptised, whether they be litle chyldren, or yong folke, let vs, not with idell consideration beholde, holbe that when they do come to the Sacrament of regeneration or baptisme, they doo not entre into the fount of lyfe before that the vncleane spirite be dryuen away by the exorcismes, and exufflations of the clerkes or ministers.** Agreable wherebnto S. Austyne in his second boke *De gratia Christi.* And in his .xl. chapiter doth saie thus. *Ipsa sancte ecclesie sacramenta que tam prisce traditionis autoritate, concelebrat, satis indicant paruulos a patu etiam recentissimos per gratiam CHRISTI, de diaboli seruitio liberari, excepto enim quod in peccatorum remissionem, non fallaci sed fideli misterio baptizantur, etiam prius exorcizatur in eis et exufflatur potestas contraria, cui, etiam uerbis eorum a quibus portantur, sese renunciate respondent.* That is to saie: **The very Sacramentes of the holy church which we by so olde or aunient tradicion, together with other doth celebrate, sufficiently do declare, yonge chyldren, euen most newly or freshly cummen from byrthe, to be by the**
R. grace

grace of Christe, deliuered from the seruyce of the deuyll. For besydes that they be baptised, not With the deceatefull, but With the true mysterye, there is also fyrst in them exorcysed, and exufflate the contrarye powder (meanynge thereby the Deuyll) Whiche contrary powder, the chylde (by the words of them & did beare the) make aunswere that they do renounce it.

The same S. Augustyne also in the.iiii. booke, & .xxiii. Chapter of his worke intituled. De baptismo contra Donatistas, wyrteth in this maner, Et sicut in illo latrone, quod ex baptisimi sacramento defuerat, compleuit omnipotentis benignitas, quia non superbia uel contemptu sed necessitate defuerat. Sic in infantibus qui baptizati timorantur, eadem gratia omnipotentis implere credenda est, quod non ex impia uoluntate, sed ex etatis indigentia, nec corde credere ad iustitiam possunt, nec ore confiteri ad salutem, ideo alij pro eis respondent, ut impleatur erga eos celebratio sacramenti: ualet utiq; ad eorum consecrationem, quia ipsi respondere non possunt. That is to saye: And as the benignitie of the almyghtye did fulfyll in the these (specially mencioned in the .xxiii. of saint Luke) that thyng which wanted, as touching the sacramente of Baptisme, because it wanted not, of pryde, nor of contempte, but of necessitie. So the same grace of the almyghty, must be beleued to fulfyll that thyng in infantes, Who do dye beyng baptised: Which they, not of wycked or noughtye wyll, but of lacke of age, neyther With hert Were able to beleue to iustice

the Sacrament of Baptisme

Iustice, nor With mouth confesse to saluation,
by reason wherof other do aunswer for them,
that the celebration of the sacrament (meaning
Baptisme) maye be fulfilled towarde them,
Whiche in dede is auaylable to theyr sanctifi-
cation, because they cannot aunswer.

Now this sacrament of Baptisme beyng institu-
ted and ordeyned by oure sauour **CHRISTE**, in the
newe testament: and the effect and vertue of y^e same,
beyng the forgyuenes of synnes: and it hauing with
it the grace of the holy ghoste: and synally it not one-
ly apparteyninge to all such as haue the vse of reason,
who thereby haue all kynde of synnes, both orygynal
and actuall, committed and done before theyr bap-
tisme, clearly taken awaye from them: but also ap-
pertayninge and beyng offered vnto infantes, who
beyng borne in orygynall synne, haue nede to be chri-
stened, and beyng offered in the fayth of the churche,
do both receaue the forgyuenes of theyr synne, and al-
so suche grace of the holy ghoste, that if they dye in the
state of theyr infancie, they shall by the sayd baptisme
be vndoubtedlye saued. We shall note (touchyng this
orygynal synne in infantes) that as the sayd infantes
do take of theyr parentes theyr orygynal and natural
qualities, euen so they receyue from them, orygynall
synne, by whiche they are made the chyldren of the
yre of **GOD**, and by the same haue a naturall inclinati-
on to synne, by lustes and desyres, whiche in further
age and tyme, sensiblye do moue and styre them to
wychednes. For althoughe the parentes be neuer so
clene

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elene purged, and pardoned of theyr orygynall synne by baptyſme, and grace geuen in the ſame, yet neuer theleſſe the chyldren of them begotten, be conceived and borne in orygynall synne. Example we may take of corne, whiche thoughe it be neuer ſo cleane wynewed and purged from the chaſſe, yet if it be caſte into the ground and ſowen, the newe whiche ſpryngeth of it, is full of chaſſe againe, vntyl it be alſo wynewed and clenſed: So lyke wyſe the chyldren of chriſten mē, be full of the chaſſe and corruption of originall synne, vntyll that by baptyſme, they be waſhed, clenſed, and purged from the ſame, as theyr parentes were.

AND althoughe certayne heresies haue ryſen by and ſpronge in oure dayes, agaynſt the Chriſtenyng of infanten, yet as the aunciente fathers, and holy doctours, of the church do teſtify, the vniuerſal conſent of the churches in all places, and of all tymes, vſyng, and frequentyng the Chriſtenyng of infanten, is a ſufficient wytnelle and profe, that this cuſtome of the Church in baptizinge of infanten, was bleſed by Chriſtes Apoſtles them ſelues, and by them geuen vnto the church, and in the ſame hath bene alwayes continued euen vnto theſe dayes. And this cuſtome and perpetuall vſage of the church, euen from the beginning, is agreeable with the ſaying of S. Paule. Ephe. 5. Chriſt loued his Church. and hath giuen hym ſelfe to the death for hys Churches ſake, to ſanctifye her and make her holpe, in clenſyng her by the fountayne of water in his
Words

the Sacrament of Baptisme

Worde. &c. So that no man is nor can be of this Church, but he which is clesed by the Sacrament of Baptisme: Lyke as the texte before alleged, sheweth, where Chryste sayeth: Whosoever is not borne againe of Water and the holy Ghost shall not enter into the Kyngedome of Heauen. Wherefore seeing that out of the church, neither infantess, nor no man els can be saued, they must nedes be christened and clesed by baptisme, and soo incorporated into the Church. And as the infancye of the chyldren of the Hebrews, in the olde testamente, dyd not let, but that they were made participante of the grace and benefytte geuen in Circumcision,

Euen so in the newe Testamente, the infancye of Chyldren doth not let, but that they maye and ought to be baptysed and so receyue the graces and vertues of the same.

AND albeit baptisme be of this great efficacye, yet ye shall vnderstand, that there remaineth in vs that be baptized, a certayne infirmitie, or inclination, to synne, called concupiscence whiche by lustes, and desyres, doth moue vs many tymes to synnes, and wickednes, neuerthelesse, almyghty God of hys greate mercy and goodnes, hath geuen vs such grace in this his holye Sacrament, of baptisme, that such carnall and fleshy lustes and desyres, shall not, ne can in any wyse hurte vs, excepte we do first consent vnto them. By which grace also we be made more stronge, and able to resist, and wythstand the sayd concupiscences
and

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and carnall desires, than an other man is that neuer was chrystened.

BUT this shal you note by the way, that chyldren, or men, beying once duely baptyzed, ought not in anye wyse (as the Anabaptistes haue taught) to be baptyzed agayne, for Saynte Paule in the fyrst chapiter of hys Epyistle to the Hebrews sayeth thus: *impossibile enim est eos qui semel sunt illuminati, gustauerunt etiam donum celeste, et participes facti sunt spiritus sancti, gustauerunt nichilominus bonum dei uerbum, uirtutesque seculi ueniri, et prolapsi sunt: rursus renouari ad penitentiam.*

That is to say: Impossible in dede it is, those who once be illuminate, and also haue tasted the heauenlye gyftes, and haue bene partakers of the holye Ghost, and haue tasted besydes the good Word of God, & the vertues or power of the World to come, and be fallen: to be renewed agayne vnto penauince, where, (by such renewing) saynt Paule vnderstandeth baptyisme.

AND bycause as wel this Sacrament of baptyisme, as all other sacramentes instituted by CHRIST, haue all theyr vertue, efficacye, and strength by the worde of God, which by hys holye spiryte, worketh all the graces and vertuons, which be gyuen by the sacramentes, to all those that worthely receaue the same: Therefore we muste vnderstande and knowe, that although he whiche doth mynyster the sacrament, be of a synnefull and euyl conuersation, yet the vertue and effect of the sacrament, is thereby nothyng, diminished or hurted, neyther in infantes, nor yet in them

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them which beinge endued with the vse of reason, come there vnto trulpe contryte, and penytent of al theyr synnes done before, beleuyng and confessyng all the articles of the Crede, and hauyng a sure faith and truste in the promyses of GOD, of remission of theyr synnes, and purposyng euer after to lyue a chrysten lyfe.

FYNALLY ye shall note concernyng thys Sacrament of Baptisme, that it may well be called, a couenaunt betwene GOD and vs, whereby GOD testifieth, that he for his sonne Chyestes sake, iustifieth vs, that is to say: forgyueth vs our synnes, and indueth vs with his holy spirite, and gyueth vs such graces, that thereby, we be made able to walke in the workes of Justice, ordeyned by GOD to be exercysed of vs in this present lyfe, to the glory and prayse of GOD. And so persevering, to inioye the frute of the lyfe euerlasting. And we agayne vpon oure parte, oughte most diligently to remember and kepe the promyse, that we in baptyisme haue made to almyghtye GOD, that is, to beleue only in him, onely to serue hym, and obey him, to forsake al sinne, and the workes of Satan, to mortify our affections of the fleshe, and to liue after the spirite in a newe lyfe. Of which promise and couenaunt by vs made to GOD, S. Paule putteth vs in remembraunce, sayeng. Rom. vi. Knowe ye not that all we, whiche are baptyzed in Iesus Chryste, are baptyzed to dye with hym: for we be buryed with him, by baptyisme to dye, that likewyse as Chyste was raysed vp fro
death

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death by the glory of his father: euen so we
moulde walke in a newe lyfe. By the whiche
wordes, S. Paule gyueth vs to vnderstand that al
we whiche be baptized in CHRIST, that is to saye:
which are incorporated into the mysticall bodye of
Christ, haue professed and bounde oure selfe in Bap-
tysme, to dye from synne, and vtterlye to abstayne
from the corruption of our olde synfull lyfe, and to
walke and procede in a newe lyfe of grace, and the
spirite, into the which we are called by the worde of
GOD, and by fayth, and due receauyng of this holye
Sacrament, are brought and set into the same.

Of the Sacrament of Confirmation and
therexposition or declaration thereof.



HAUINGE last entreated of the Sacra-
ment of Baptysme, by the whyche all
maner of synne, aswell originall as a-
ctuall, is remitted, and the holy ghost
therein geuen, whiche doth regene-
rate vs into a newe creature, & doth
therby so weakē & attenuate y^e some, or rage of concu-
piscence in vs, yea & so help y^e weaknes of our corrupt
nature, that the sayd some of concupiscence can in no
wise hurte vs, excepte we wyll agayne consent vnto
synne: mete and conuenient it shalbe to intreat of cō-
firmation, whiche is the seconde Sacramente aboue
touched and rehearsed. For albeit that the Sacra-
ment of Baptysme alone, to all such as haue receaued
the

the Sacrament of Confirmation.

the same, and bene therby regenerated by water and the holy ghost, is sufficiente to saluation, and to bring them to heauen, if in that state of innocency recouered and gotten by baptysme, they shoulde by and by depart this world. Yet yf they hauyng passed the red sea, shoulde entre into the greate wyldernes, and deserte of this large and miserable worlde, in asynuche as they shoulde encountre, and haue muche to do, wth theyr outwarde and inwarde enemies; aswell the fleshe, the deuyll, and the worlde, before they shoulde come to the lande of promyse, requisite and expedient it were for them, to be armed at al pointes, and made apte vnto the battayl, and to abyde all assautes, that theyr enemyes woulde go aboute to make agaynste them.

IN CONSIDERATION whereof, lyke wyse as in the olde testamente, almyghtye GOD was beneficiall and good to the chyldren of Israell, whom he caused safely to passe the redde sea, drowning theyr enemyes, and confortyng the sayde Israelites manye wayes, aswell in spreadyng abroad euer them the cloude in the daye, for theyr protection, as geuyng them fyre, to lyght them in the nyght, ouer and besydes the feadyng of them with celestially fode, and refresshyng of them with water that yssued oute of the harde rocke. So our blessed Sauour IESVS CHRIST, hauyng fulfilled the fygures and shadowes of the olde lawe, doth after baptysme, geue vnto his Israelites, & christen people, dyuers gyftes of the holy Ghost, and mannyfolde graces, whereby he doth holde vp, and confyrme, or make stronge his sayde people, that they are

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able, to abyde and to ouercome all þe assaultes of their enemies, and amongeste other he geueth vnto them his holy Sacramentes, of the whiche Confirmation is one, succedynge in order after baptysme.

CONCERNINGE this Sacramente of Confirmation (albeit the heretikes in oure tyme haue folyshly, busely, and maliciously gone about to deface it, scantily takynge, or allowynge it for a rite or ceremonye, and vtterly denyng it to be a Sacrament) yet euer in the catholyke Churche, and amongest the saythful Christen people, it hath bene (as in dede it oughte) taken, accepted, vsed, and allowed for a Sacramente, yea and for one of the senen Sacramentes to. for the profe wherof, belydes the testimonies of the said faith of the Catholyke churche, and of the moost holpe, and moost auncient fathers therof, we haue dyuerse most playne, and euydent open places of Scripture, by continual vsage, acception, and interpretation, so allowed, ratified, and approued. And fyrste ye shall for profe thereof haue the testimonye of S. Luke, in the viii. chapiter of the Actes, where he sayth thus.

Cum autem audissent Apostoli qui erant in Hierosolimis quod recepisset Samaria uerbum DEI, miserunt ad eos, Petrum et Ioannem: Qui cum uenissent orauerunt pro ipsis ut acciperent spiritum sanctum (non dum enim in quemquam illorum uenerat, sed baptizati tantum erant in nomine Domini IESU) tunc imponebant manus super illos, et accipiebant spiritum sanctum.

That is to saye: And When the Apostles which Were at Ierusalem, had harde that Samaria had receaued the Worde of God, they did send vnto them Peter and Ihon: who when they were comen, dyd praye for them, that they myght

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might receaue the holy ghoſte (for as yet the holy ghoſt was not comen into any of them, but onely they were baptiſed in the name of our Lorde Jeſus) then they dyd put, or laye theyr handes vpon them, and they dydde receaue the holy ghoſte.

Accordynge whereto, S. Luke in the xix. chapter of the Actes, ſayth thus. Factum eſt autem cum Apollo eſſet Corinthei ut Paulus (peragrans ſuperioribus partibus) ueniret Ephesum et inueniret quosdam diſcipulos, dixitq; ad eos. Si ſpiritum ſanctum acceperitis credentes? At illi dixerunt ad eum. Sed neq; ſi ſpiritus ſanctus eſt audiuimus. Ille uero ait in quo ergo baptiſati eſtis? qui dixerunt in Ioannis baptiſmate. Dixit autem Paulus. Ioannes baptizauit baptiſmo poenitentiae populum, dicens, in eum qui uenturus erat poſt ipſum ut crederent, hoc eſt in IEſu SVM; hijs auditis baptiſati ſunt in nomine domini IEſu, et cū impoſuiſſet illis manus Paulus, uenit ſpiritus ſanctus ſuper eos, et loquebantur linguis et prophetauit. That is to ſay: And it came ſo to paſſe when Apollo was at Corynth, that Paule (hauinge trauayled thorough, or paſſed the ouer partes of the countreye) did come to Ephesus, and did fynd there certayne diſciples, and he demaunding, ſayd vnto them: Haue you ſince you beleued, receiued the holy goſt: And they aunſweringe ſayd: no, nor yet haue herde whether there be any holy ghoſt at all. Then Paule ſayde: In Whome then are ye baptiſed: and they ſayde: in the baptiſme of John: Then Paule ſayde: John dyd baptiſe

the people with the baptyſme of Penauice:
tellyng them, that they ſhould beleue in hym
that would come after hym. That is to ſaye:
in Jeſus, theſe thinges beyng herde they
were baptiſed in the name of our Lord Jeſus
And when Paule had layed his handes vpon
them, the holy Ghoſt came vpon them,
and they dyd ſpeake with toungeſ and dyd
prophetic.

By which auctorities, beyng of all catholike wy-
ters vniſſourmely euer taken and vnderſtand of thys
ſacrament of Conſpyrmation, it appeareth moſt ma-
nyfeſtly that by the outwarde viſible ſigne of impoſi-
tion or laying on of the handes after baptiſme, not
onely grace is giuen and conferred, but alſo the ſpi-
rite of grace it ſelfe, accordyng wherevnto we reade
in the .xx. chapitre of ſaynt Iohns Goſpell, that oure
Saviour Chyiſt, albeit after his reſurrection he did
breath vpon his Apoſtles ſaying, take you the holye
Ghoſt (which yet neuertheleſſe in ſome degre they
had receyued before in Baptyſme) yet for all that our
ſayd ſaviour, beyng redy to aſcende into heauen: did
promyſe to his Apoſtles and by them to all that by
baptyſme ſhoulde be regenerate, an other gyfte ſai-
eng Luke. 24. *Ego mittam promiſſum patris mei in uos, uos autem
ſedete in ciuitate quoaduſque induamini uirtute ex alto.* That is to
ſay: I wyll ſend in to you the promyſe of my
father, do you ſytte or tarye in the Cytye vntill

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tyll ye be indued wyth vertue from aboue. ^{all}
Lyke wise (as is testified Actoum. 1.) Our Saviour
(hauing eaten with his Apostles, and hauing bidden
them to tarye at Iherusalem, and not to depart from
thence, but loke for the promysse of GOD the father)
sayeth *Accipietis virtutem superuenientis spiritus sancti in vobis.*

That is to say: Ye shall receaue the vertue of
the holye Ghost commynge vpon you.

And this gift, so promysed, was performed most eu-
dently vpon whitchonday, by visibler signes and to-
kens feetly resembling, and lyuely answerynge, to
this sacrament: wherein ye may consider that as in
baptisme the holye Ghost came downe in the fowrme
of a Dove, declaryng thereby that as the Dove is of
all other, simple and innocent, so by baptism innocence
is purchased and obtained: So fyr tonges be-
ing sent downe vpon the Apostles on whitchonday,
did signifie the ardent zeale, and greate boldenesse
that the Apostles and christen people should haue to
expresse and declare their profession and faith. Ther-
fore, as in baptism we are regenerate to lyfe, so by
confirmation succedynge baptism, we are armed &
strengthened to fight and bataile. In baptism synne
is forgeuen and grace is geuen, in confirmation, the
grace geuen, is increased. In baptism we do professe
the faith and religion of CHRIST. In confirmation
we haue grace and ayde boldly to mayntayne and
to stycke to the same, so that he whiche is baptised &
confirmed, hath more aboundaunt grace and glorie,
then he which is baptised onely. Example herof we
haue in the apostles. For Peter the heade of the A-
postles

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possles although he had sene CHRIST, tasted also of his glory in the mounte, had harde the voyce of hys heuenty father, had sene with his eyes the wonderful workes that Chryst had wrought, and had hym selfe done miracles; walked vpon the water, and ben beye familer with CHRIST. Yea and after that he was washed and pronounced also to be pure & cleane, and finally after he had made a bragge that he wold with Chryst go into pyson and suffer death, yet after all these thynges the sayd Peter was afrayde at the voyce of a wenche, and dyd by and by denye Chryst, and the lyke also he dyd at the voyce of an other wenche: yea and moreouer after Chrystes resurrection, when he had sene Chyste and receaued greate comfote at chrystes handes, he dyd with the other Apostles for feare of the Jewes hyde hym selfe, and also when the sayde Peter with other the Apostles had sene Chryst gloriously ascending, and had bene by the sighte of the Angels greatly comforted, yet he durst not shewe hys face abroade, but tarped and looked for the commyng of the holpe Ghost, to make hym stronge and bolde. At whose commynge bothe he and the rest of the Apostles were so confirmed and boldened that they shranke not before al the Jewes, and all Creatures vnder the skye, ye before the kings and prynces, to preach the name of Iesus. And professing theyr chrysten sayth, with all boldenes and constancy, dyd reioyse to suffer displeasures & rebukes inflicted and done vnto them therefore. And because we here do speake of confirmation, some peraduenture do loke that we should geue some diffinition of confirmation

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confirmation, wherein to satisfi theyr appetites, this maye be sayd. That Confirmation is a certayne consignation, or marking, made with chryisme, in the foreheade of the person that is baptised, with a certayne forme of wordes, to the intent that the person confirmed, should boldly geue the name of Chryste: *confirmor* or els thus maye be sayd to them.

CONFIRMATION, is an enoyntinge in the foreheade of the partie that is baptizyd, made in the figure or forme of the Crosse by a byshop, with holye chryisme, for the strength, or increase of the faithe, to be boldelye by the sayde partie confessed. And this chryisme is made of oyle and balme: The sayde oyle (which is a cleare or cleane thinge of it selfe) to be token, the clearenes or cleannes of the harte, or conscience in our selfe. The baulme (which is a thyng very fragrant, & of a swete smell) to signifie, the swete and good sauoure, of good name and fame, towarde our neighbour: and the said oyle & baulme being myngled together, to signifye, that the partie confirmed should haue truly in himselfe, bothe clearenes of conscience, and also with his good workes to haue a good name, and to styre thereby hys neygh to haue the like

AND we ought not to thinke that this enoynting is a newe inuention, in asmuch as Dionysse and Clement, being in the Apostles tyme, and besides them, Fabian, and Tertulyan, beyng very nigh the sayde Apostles tyme, and Cyprian, Hierome, and Saynte Augustyne not being much from the Apostles tyme, with other catholike wyriters, do vniformely agree, that

that this sort of enoyntinge came from the Apostles. For as concernynge Douple, he beydes many other places, doth affyrme it in his booke, *De Ecclesiastica hierarchia*, and in the .iii. chapter. And amongst many other notable thinges, doth saye thus: *Deinde christus summus sacerdos accipiens superponit diuino altari, &c.* That is to saye: The cheife preiste afterwarde takynge the chrysm, doth put it vpon the diuine aulter, &c. And Clement doth speake hereof in the .iii. boke of his recognitions in the seconde epistle thereof. Fabiane also, in his seconde epistle, wyrtten to all the byllhops of the Easter, doth mooste playnelye affyrme the lyke. Tertullian lyke wise in his fyrst booke against Martian doth the same.

And to speake of S. Cypriane, he also in his sermon, *De iunctione chrismatis*, in diuers places doth testifie it most largely. Lyke wise S. Hierome most playnly in his commentaries vpon *h. xvi. chapter of Ezechiel*, and vpon the *xxxiii. of Job*.

And as for S. Augustyne, he most largely playnly, and effectually approueth it, specially in his second boke, and .iiii. Chapter, *Contra literas Pellicani*. And in his *rb. boke and. xxvi. Chapter, De Trinitate*. And so doth Eusebius in his .vi. boke, and .xliii. chapter, *Ecclesiastice historie*, where speakynge of Novatus, who was baptised onely in his bedde, not hauinge other thynges vsually obserued after the ordre and rule of *h. church*. he sayth thus. *Ab exorcismi curatus in grauem morbum incidit, et quoniam iam moriturus putabatur, in ipso lecto quo decumbebat baptismi infusionem accepit, si tamen hanc illum accepisse dicendum est. Vno nec reliqua consequutus est post morbum quae iuxta ecclesiae canonem consequi debebat,*

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obsignationem uidelicet ab episcopo collatam, cum autem illa potius non sit, quomodo spiritum sanctum est consequutus? That is to say: **Nouatus** beinge cured of the exorcistes, dyd fal into a greuous disease, and because it was thought that he woulde dye out of hande: he dyd in the same bedde vpon whiche he laye sycke, receaue the infussion of Baptysme, yf a man maye saye that he receaued that, but as concerninge thinges whiche as yet remayned vndone, and whiche he ought accordyng to the order and rule of the churche to haue had, that is to say: the consignatiō or signing to be geuen or conferred by the byshop, those thynges after his disease he receaued the not, and forasmuch as he had not that, how than hath he receaued the holy goost:

CONCERNINGE the latter wyrters, in asynuche as they be innumerable, and vniiformely do agre here vpon. I wyll not rehearse them at all, but by them, agreynge with the auncient and holpe fathers of the churche, ye maye vndoubtedly see and perceauie, that this sacrament of confirmation, or imposition of the Byshoppes handes, is receaued, approued, and speciallye commended of all Catholique men, and at all tymes.

Seinge then that this Sacramente of Confirmation for many considerations is so greatly to be esteemed and regarded, not onelye for the autho-

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ritie of Christe, that byd institute it, and the authoritie of the church and of the Apostles that bydde receive and use it, but also for the commoditie and profit whiche the sayde Sacrament doth byynge with it. Therefore they do verie wyckedlye, that in anye wyse do contempne it. And those maye be seene, and iudged to contempne it, whiche eyther do rayle at it, or els haanyng oportunitie to haue it ministred, do refuse it, or wyllyngly neglecte it.

And the formall wordes bled in Confirmation, (whiche in olde tyme was called *impositio manuum*.) are these. *Signo te signo crucis, et confirmo te chrismate salutis: in nomine patris, et filij: et spiritus sancti.* That is to saye: I Gygne, or marke the With the gygne of the Crosse, and confyrme the With the chrysmie or oyntment of helth. In the name of the father, of þe sonne, and of the holy Ghost. And of this imposition of handes, we hane (besydes many other places expressed in scripture) a notable example in the .x. of Saynt Marke, practised and bled by Christe hym selfe. And this Sacrament of Confirmation, or layinge of the byshops handes, was instituted, ordeyned, and vbled in the catholyke Church, to remedye the weakenes that ryseth of the some or rage of concupiscence, whiche weakenes remayneth in vs for oure exerceyse, and is of two sortes, that is to saye: inward and outward. The inward, is a certayne shamefastnes, or timorousnes, whereby we do not boldely confesse the name of Christ, as Christe requyrieth of vs, sayinge in the tenth Chapter of Saynte Mathewe. *Omnis qui cons*
fecit hunc

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fitebunt me coram hominibus, confitebor et ego eum coram patre meo qui in caelis est: qui autem negauerit me coram hominibus, negabo et ego eum coram patre meo qui in caelis est. That is to say: Every one that wyll confesse me before men, I wyll also acknowledge him before my father which is in heauen. And who wyll denye me before men, I wyll also denye him before my father whiche is in heauen. This inward shamesfastnes ryfynge without fayle of the inwarde weakenes, is taken awaye by confirmation, where in the forehead is made the sygne of the crosse, in whiche place is disclosed our feare, and shaine, in asmuche as we stricke with feare, do ware pale, and beyng ashamed, we do blushe and ware redde. Wherefore he that is baptised, is after wardes armed in confirmation, with the sygne of the crosse, to the intent he may thereby remember, that he shall ouercum by vertue therof, al maner his enemies, as before hym dyd his cheife capitayne Iesus Christ, vnder whose banner, he is now become to be a souldiour: and lyke wyse thereby boldened and assured, that as the destroyenge aungell, dyd forbear and passe by those houses in Egypte, whose doore postes, and lynthell, he dydde see to be enoynted with the bloude of the lambe, so the wicked spyrte beholding the person baptised, and confyrmed with the tryumphaunte sygne of the crosse is, discouraged to make anye hote assaulte agaynst hym.

And the other weakenes whiche is outwarde, is a certayne instablenes, or inconstancye, to stand and abyde earnestlye, both in woordes and dedes, before all

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all personnes, and estates, to the defense and mayntenance of the Chrysryan religion and fapth, to the beste of his power, that the sayinge of S. Paul in his epistle to the Romaines, the tenth chapter, may be verified in hym, where is sayde : *Corde creditur ad iusticiam, ore autem confessio fit ad salutem.* That is to saye : **Beleife With harte, is to iustice, but confessio is made by the mouth to saluation.**

And this outwarde weakenes, is also expelled in confymation, by the Chryline of healtche, whiche maketh the person enoynted, to be in courage, and boldenes, hauyng therein the ayde and assistance of the holy Ghoste, agaynste all manner of enemies bodely or ghostlye.

Col

the Sacrament of Penance

**Of the Sacrament of Penance, and
The exposition, or Declaration thereof.**



HA VINGE nowe spoken of the Sacra-
ment of Baptyſme, wherby al ſinnes,
orygynall and actuell, are remitted
and forgyuen: And hauing alſo ſpo-
ken of the Sacrament of Confirma-
tion, wherby the partie ſoo baptizyd
and confirmed is made able to reſiſt and abyde, yea
and to overcome the aſſaultes of all his enemyes. It
ſhall nowe be conuenient (foraſmuch as man ha-
uing all theſe greate helpes, and remedies at God-
des handes dothe for all that manye tymes, by his
o'wne faulte, fall into ſynne, and then can neyther by
baptyſme, nor Confirmation be purged, or quytte
hereof, but muſte nedes in that caſe haue the benefit
and helpe of Penance, which as S. Hierome ſay-
eth, is after ſhipwreake the ſecond table. or planke,
to be holpen and ſocoured by) that conſequently, and
kepyng the due promyſed order, we do ſpeake heere
next of penance. For as it is neceſſarye for the body
whan it hath ſurſyted and loſt his priſtine helth, to
haue phyſicke to reſtoze the ſame agayne: ſo neceſſary
it is for the ſoule, when by ſynne it is ſpotted or deſp-
led, to be made cleane and beautified a freſhe by pe-
naunce. For an entry vnto whiche matter of Pe-
naunce and for the more clere vnderſtanding thereof
ye ſhall note. ii. thynges, the fyrſt is howe this worde
Penance is here to be taken.

**THE ſeconde is, what is properlye ment by the
ſacrament**

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sacramente of Penauince. And as concernynge the fyrst ye shall knowe that this worde Penauince, as it is here in this treatise to be taken, doth signifie an inuward sorowe, and greiffe of the harte for the synnes by vs done and committed, and an hatred and detestation of the same, with an earnest desyre to be purged and ryd from them, and fynallye to recouer and get agayne the grace and fauoure of GOD, by such meanes and remedies, as GOD hath appointed for the obteynng thereof: with a stedfastte purpose & mynde, neuer to offende agayne. for without suche purpose and mynde, he that sayeth he is sorye for his offences committed agaynst the highe maiestye of GOD and yet still continueth or intendeth to continue in the same, is no penitent, but a dissembler or rather a deryder of Penauince. And in this sorte & after this acception Penauince is commonly taken, as wel in the new as in the old Testament. And thys sort or kynde of Penauince is so necessary for mans saluation, that without it no man that offendeth GOD, can be saued or attayne vnto euerlasting life. And as touching the second thing it is to witte, what is mente by **The Sacrament of Penauince.** We shall vnderstand, that it is properly the absolution pronounced by the priest vpon such as be penitent for theyr synnes and so do acknowledge and confesse them selues to be. for the obteynng of which absolution or sacrament of Penauince, there are required .iii. seuerall thinges, it is to witte Contrition: Confession, and satisfaction, as being wayes, and meanes most expedient and necessarye to obtayne the saide absolution.

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And here to begyn with **Contrition**, which is the first parte to perfecte penance, ye shall learne that it is a sorowoe willingly taken for our synnes, with a purpose and intent, to confesse them, and to satisfie for them: and neuer to committe them agayne, without which contrition it wyll not be that any person can be truly and perfectly penitent, or yet haue hope of remission or forgyuenesse of hys synnes, nor yet ought the prieste to absolue any that wanteth thys contrition.

Wherefore necessarye and expedient it is for the synner, willing to haue absolution of his synnes, to consider these thinges folowing, first to haue a continual remembraunce of hys synnes. *Esaie. 38. 7. Psalme. 37.* Seconde to consider the bylenes of the synnes, and to haue therebpon a shame in hymselfe to haue committed them. *Prouer. 11. Ioan. 8. 2. Petri. 2. Hiereme. 2.* Thyrde to haue in consideration both the terrible day of iudgement, and also the eternall payne of hell that is due for synnes, and the losse of the ioyes of heauen, from the which vnrepentante synners be excluded. *Sapientie. 5. Luce. 16. 1. Petri. 4. Ecclesi. 7.* which thinges being so considered on the behalfe of the sayd synner, and he therebpon further remembryng, what a fylthye and vitious life he hath ledde, and howe he thereby hath prouoked the high indignation and wyath of GOD, considerynge also with hymselfe the dignitie and puritie of that state wherevnto he was called in baptisme, with his promysse there made vnto GOD, ouer and besides manyfold benefytes dayly by him receyued of GOD.

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shall engendrie in the sinner an earnest sorowe, for he leauinge so louinge a Lorde, hath by sinne made him selfe thall to the deuill.

AND herebyon being thus moued and troubled in spirite, & lamenting with hymself the miserable estate, whiche he is now in, by his owne defaulte, he shalbe pricked and stirred in his hart, accordyng to the teachyng of the scripture, & the instructyng of his mother holye Church, to repayre to a preiste being the minister which God hath ordeyned, and appointed therein, to pronounce the sentence of remission of synnes in this behalfe. Accordyng also to the counsayll of Saynt James (Jacobi. 5) as also to the example of them that were conuerted at Ephesus, whiche beleuynge dyd come, confessyng, and shewing there actes and dedes. Actorum. xix. And because here we doo touche and speake of confession, whiche is the second thinge towardes parfitte penance, ye shall therefore knowe that albeit, this worde Confession both in scripture and in prophane authors doth signifye many thynges and in diuerse sortes, yet **Confession**, (as it is heere to be accepted and taken) is a voluntarie, lawfull, and sufficient declaration, or utteryng of synne, to be made vnto the priest hauyng sufficient auctoritie to giue absolution therein. And when I do say A declaration or utteryng, I do ble the same to exclude mentall confession, whiche though it may and ought at all tymes to be made vnto God, yet that is not that sacramentall confession of which we heere speake. And when I do say **Voluntarye**.

Confession 2. ps.

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Voluntarie. I do put in that to declare, that like as willingly the synne is committed, so also willingly and without compulsion the confession ought to be made. And when I do say **A** Wesfull and sufficient. I do put in that, to declare & it is not Inoughe to make a bare or naked confession, not carynge how or after what sorte it be made, but to make it in suche wise that it may be lawefull and sufficient, That is to say, after due deliberation and consultation for sene and had, to so order the same, that it may be done as is comprehended in these verses folowinge.

Sit simplex, humilis, confessio pura, fidelis.

Atque frequens, nuda, discreta, libens, uerecunda.

Integra, secreta, lacrimabilis, accelerata.

Fortis, et accusans, et sit parere parata.

That is to say: **L**et confession be playne, humble, pure, saythefull, and often, not cloked, discrete, voluntarie, hauinge shamefastnes, hole, secrete, lamentable, speddy, stronge, accusatorye of hym in selfe, and readye to obeye

AND when I do put in thys worde **Synne.** I doo that, to declare that he who commeth to confession must not do as the proud Pharisee did, who praised himselfe and condemned the publican **Luce. 18.** But humblye and lowely (as is before sayd) he must declare and shewe his owne synne, berefying in him selfe the saying of Salamon in the. **xviii.** chapiter of his prouerbes. *Iustus prior est accusator sui.* That is to saye **A** iuste man is fyrste an accuser of hymselfe,

AND synallye when I doo saye those wordes

A. vnto

Unto the preist hauyng sufficient aucthoritie to gyue absolution therein. I do purpose to put in them to declare that he who shall gyue absolution must be both a preist and also haue sufficient aucthoritie to gyue absolution.

Satisfaction 2. part.
penitencia.

NOVV concernyng satisfaction, which is the thirde thinge that apperteyneth to perfect penance, ye shall knowe, that albeit this worde **Satisfaction**, is diuersely taken aswell in scripture as other where: yet as it shalbe here considered, and as it is taken in the publyke and common vse of the catholike Church in this matter, it is a chastemente or punishmente which is inflicted or put by the preist vpon the penitent synner (so confessyng hymselfe) accordyng to the nature and qualitie of the offence by him committed. And hereby appeareth that when we here do speake of satisfaction, we do not meane that the penitente synner by anye payne, or punishmente by hym to be suffred, can worthelye either merite remission of his synnes, or make vnto GOD any iust or full recompense equyualent to the synne, whiche he hath commytted agaynst GOD, and so satisfye GOD thereby, (whiche in dede after that sorte he neuer can do, for that sorte of satisfaction onely apperteyneth to our Sauoure CHRIST, who alone by hys glorious passion hath wrought and purchased the same) But to satisfye (as here is ment by satisfaction) is, the synner after contrition, and confession, to submitte humblye hymselfe to suche disciplyne and wayes of reformation, as the preist hearyng his synnes and offences, shall by hys

Discretion

the Sacrament of Penauce

discretion and wysedome, agreable to the worde of
God, thinke mete and conuenient, whiche humble
submission (with consent and agreement to receaue
discipline) made by the penitent vnto the preist be-
inge the ghostlye father, eyther to the gyuynge of
almes, makynge of prayor, vsynge of fastynge, or of do-
ynge any such like workes of penauce, shall make
the sayd penitent an apte vessel to be partaker of
onely satisfaction procured, merited, and gotten by
the precious death of our Sauour CHRIST IESVS,
and it shall gyue great occasion and good matter to
the penitent synner alwayes after, to leade a newe
lyfe, Declining from vyce, and embracing vertue, yea
it shall enduce him not onely to restore to all men, all
that euer he hath vniustlye taken or reteyned from
them, and to recompense all hurtes and iniuries in a-
ny wyse done vnto them, accordyng to his habilitie
and power. But also to forgyue vnto all men for
CHRISTES sake all such iniuries and trespasses as
they in any wyse haue committed, or done agaynst
hym. And the penitente synner being content thus
to do (wherein he shall vndoubtedly muche please all-
myghty God, who by vertue of CHRISTES satisfac-
tion wil accept, & allowe, of his infinite goodnes this
satisfaction, & contentment so don by man) the sayd pe-
nitent synner may desire to heare the comfortable wor-
des of remission of synnes, and to haue absolution
thereof gyuen and mynystred vnto hym by the preiste.
Accordynge to whose desire, the preist beynge GOD-
DES minister therein, muste (ensuinge the Gospell)
pronounce and gyue vnto, and vpon the sayde peni-
tente

The exposition of

tent synner, the sentence of absolution: vnto þ which sentence the sayde penytent muste geue credence, w perfecte fayth and beleife, that his synnes are nowe frelye forgyuen, by the merytes of Christes blessed passion in this sacrament of penauence, hauing thys contrition, Confession, Satisfaction and absolution, which we haue spoken of. And albeit in the late pestiferouse scyime, that ouerwhelmed this realme, thys Contrition, Confession, satisfaction, and penauence were condemned and deryded, or at the leste wise in maner neglected of all folkes, yet in very dede they so ought not haue bene (considering they are allowed & approued by scrypture, as anone shalbe declared, and shewed vnto you) and haue bene euer continuallye receyued, vled, and muche set by, as thinges most necessarye and profitable in the catholike Church, for the amendement of mennes lyues, and for theyre attonement with almyghty God, and to be kepte in good state and ordre, to theyr great comforte, and speciall releife. And emongest a greate number, of commodities, that do come by Confession, this is not the lest that where by custome, or other wise men be drouned in synne, and do not se the abhominacion, and filthynes thereof, and therefore many tymes, do wante Contrition, and consequently remedye and helpe agaynst theyr synne, they hauing a discrete honest gostly father, and deuoutly commyng to hym, may by his good instructiō & exhortatiō grounde vpo þ word of God, be stirred & moued to detest theyr synne, & to lamēt theyr naughty liuing, & therbypon to entre into a newe lyfe & to vse godly conuersatiō, and honest behauour in al their doings. And albeit this way before

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described be þ ordinary way & meanes for sinners, to
obteyne remissio of syn, & to be reconciled to þ fauor of
almightye GOD, yet in case there do lacke a p[re]st to
make this confession vnto, and so to obteyne of him,
being Goddes minister, the saide absolution: or þ the
sinner by extreme necessitie can not do and fulyfyll (as
of dutye he ought & gladly he should) þ said workes of
Penance in confession so enioyned vnto him: the in
that case & hauing this good will, and being other-
wise truly in all his hart repentant of his hole former
noughtie life, not wanting therin a hartie mynd & vn-
fayned purpose through Godes grace to do þ same,
whē such necessitie shal cease & good occasion or opor-
tunitie shalbe gyuen, the said sinner vndoubtedly shal
haue at Godes handes pardō & forgyuenes of all his
said synnes & misdoinges, for (as S. Ciprian doth say
in his first booke. *Contra Demetrianum*) euen in the howre of
death whē þ soule is redy to depart out of þ body, the
great merciful goodnes of God doth not dispise Pe-
nance, so þ neither þ greatnes of synne, nor þ shortnes
of tyme, nor yet þ enornitie of life, do exclude þ sinner
from þ mercy of God if so be, ther be true contrition &
vnfained change of the hart fro synfull conuersation.
An example wherof we haue of þ these þ dishang vp-
on þ crosse, who asking mercy in a cōtrite harte, was
in þ case furthyr made a citezen of Paradise, & where
as he deserued cōdemnation & punishment, this his
contrite hart did chaung his paine into martirdom,
and his bloude into baptisme: yet this notwithstanding
no man ought, vpon hope of Gods mercy styll
to contynue in synful lyuing (like as no man woulde
be sycke in hys bodye vpon hope to recoouer health)

The exposition of

for such as will not forsake their wickednes, and yet do thinke that GOD will forgvye them, are ful many tymes, and commonly, soo preuented with the iuste plague of GOD, that neyther they haue tyme to conuerter, nor yet grace to receyue the benefitte of forgvuenes, for consideration of which daunger, scrip-
ture (Eccle. 5) doth say thus. *Non tardes conuerti ad dominum, et ne differas de die in diem: subito enim ueniet ira illius et in tempore uindictæ disperdet te.* That is to saye: Thou must not slacke to conuerter or tourne to GOD, and thou must not differ or lenger from daye to daye, for in dede his anger will come sodenlye, and in the tyme of vengeance he will destroye the.

Wherefore embracing the mercye of GOD on thone syde, and fearynge the iustyce of GOD on thother side, let vs at no tyme, neyther displaye of forgvuenes of our synnes, nor yet presumptuouslye remaine still in our synnes, knowinge that the iustyce of GOD will straitlye exacte and requyre the dettes of all men, which be not forgvuen or pardoned by his clemency, Heare in this matter, amongst many other thinges two poyntes are specially to be noted and considered. The first is that althoughe the death of Chryste be a satisfaction, deseruyng and mercyng the remission of our synnes, and not onely our synnes: but of the synnes of the hole worlde (as Saynte Ihon sayeth, 1 John. 2) *Et ipse est propitiatio pro peccatis nostris, et non pro nostris tantum sed etiam pro totius mundi.* Whereby euerlastyng death is sufficiently of Chrystes parte abolyshed, yet on our behalfe it taketh not alwayes effecte, by rea-
son

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son that we endeuor not our selues that it may be diu-
lye applied vnto vs. For such is the mercy of CHRIST
that he woulde haue all to be saued, and therefore
when he approached nigh vnto the cite of Hierusalem
and sawe the great enymities and wickednes ther-
of, he wepte vpon it and sayde. *si cognouisses et tu et quidem
in hac die tua, quæ ad pacem tibi: nunc autem abscondita sunt ab oculis tuis*
Lucæ 19. That is to saye: And thou yf thou hadest
knowen, and that in thys thy daye, those
thinges which belonge vnto thy peace, but
nowe are hid from thyne eyes. *Luke the. xix.*
For which cause also Chryst likewise in the reproche
of Hierusalem cryed vnto it sayinge *Mathei. 23.*

*Hierusalem hierusalem qui occidis prophetas et lapidas eos, qui ad te
missi sunt, quoties uolui congregare filios tuos, quemadmodum gallina
congregat pullos suos sub alas suas, et noluisti: That is to saye:*
Hierusalem Hierusalem, which doest kyll
the Prophetes and doest stone them whiche
are sent vnto the, howe often wolde I haue
gathered thy chyldren together, as the henne
gathereth her chyckens vnder her wynges,
but thou wouldest not: *Mathewe. xxiii.* Accord-
ding wherevnto Chryst also said vnto his Disciples
(*Mathei. 16*) *si quis uult post me uenire, abneget semetipsum, et tol-
lat crucem suam, et sequatur me. That is to saye. If anye
man will come after me let him denye hym-
selfe, and take his Crosse and folowe me. And
immediatly there doth folowe. Qui enim uoluerit animam su-
am saluam facere perdet eam. Qui autem perdidit animam suam propter*

The exposition of

ut inueniet eam. That is to say: For in dede he that
Wyll saue his soule, shall lease it: and he that
Wyll lose his soule for my sake, shall fynde it.
Agreable where vnto S. Paule, not contented to
haue sayd that, no dampnation is to them that are in
corporate to CHRIST, and which do not walke af-
ter the flesh, but after the spirite, nor beyng conten-
ted to haue called them the chyl dren of GOD, & heirs
of GOD, and coheyrers of CHRIST, doth in the . viii.
chapiter to the Romanes, knitte vpp e all those thin-
ges together and concludeth all the same to take ef-
fect cōditionally, saying. *si tamen comparatur, ut ei conglorifices*
mur, That is to say: If yet We do suffer With him
that With hym also We maye be gloryfyed:
And thys to be true it well appeareth for that, that
at the day of Judgement when the sonne of man shal
come in his glorye, and all his holpe Angells with
him, and on the one syde of him there shall stand the
shepe, & on the other the goates, it shall not be suffici-
ent or inoughe to say to Chryst: Syr you haue suffici-
ently redemed vs by your passio, we nede not for our
parte to do any thyng e at all, sauing to beleue you so
to haue done, for Chryst then shall say other wyse vn-
to them, for vnto the blessed chyl dren of his father he
shall saye: *venite benedicti patris mei, possidete paratum vobis reg-*
num a constitutione mundi. Esuriui et dedistis mihi manducare &c. That
is to saye: Come you the blessed of my father,
do you possesse the kingdome prepared for
you from the creation of the worlde. I haue
ben

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ben hungry and ye haue giuen me to eate &c.
And vnto the wicked standyng on his lefte hande he,
for the omitting of the said workes of mercy, shal say:
Discedite ame maledicti in ignem eternum qui paratus est diabolo et ange-
lis eius: Esuriul enim et non dedisti mihi manducare &c. That is to
say: Goo ye from me ye cursed, into euerlast-
ing fire, which is prepared for the Deuell &
his Angells, for I Was hungrye and you
gaue me not to eate &c. fynallye in fewe wordes
S. Paule to the Galathians the .vi. chap iter, dothe
tell vs what is our partes in this behalfe to do, saing.
Bonum autem facientes non deficiamus: Tempore enim suo metemur, non
deficientes, ergo dum tempus habemus operemur bonum ad omnes, maxime
autem ad domesticos fidei: That is to saye: Let vs not be
Wery of Well doynge, for in the conuiente
tyme We shall reape Withoute ceaynge or
Wearynes. Therefore While We haue tyme,
let vs do good vnto all folkes and speciallye
vnto them which are of the household of faith.
So that by al these scripatures it doth most evidently
appeare, that besides the passion of Chyrste, there is
some what also required of vs: soo that, we maye not
laye all the burden on Chyestes backe, though he be
able to beare it, but we must take parte of the burde
our selues, and laye it also vpon our owne neckes to,
as wherby we may be pertakers and accepted to en-
ioye that thing, which of Chyestes parte is fullye pur-
chased all redye. The second thing most needfull also 2.
here to be declared vnto you is, that although y^e gylte

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of synne, be in this sacrament of Penauce throughte
the bountifullnes of CHRIST cleane taken away, yet
by the iustyce of GOD there remayneth a temporall
payne, An example whereof we haue in the .ii. boke
of the kinges in the .xii. chapter: where notwithstanding
that Nathan, the messenger, and prophete of
GOD had declared to Dauid, that hys synnes were
forgyuen hym, yet for al that, temporal punishmente
was inflicted. And so lyke wyse Exodi. 32. & Numeri
14. Besides these, we haue an other euident example
in our owne selues, for albeit al synnes originall and
actuell be in our baptisme remitted vnto vs, as hath
bene before in the Sacrament of Baptisme declared
vnto you: yet the paynes do remayne whiche are in-
flicted by GOD hymselfe for origynall synne, as all the
incommodities we haue therefore in our bodye, and
death also of the same, as appeareth. Genesis tertio.
And though this thing thus playnely declared maye
seme to suffice for the full instruction of the ignozante
in this sayd Sacrament of Penauce, or in the par-
tes thereof, or in all, yet if anye shalbe desirous vpon
promyse made before to haue further testimonies of
Scripture and of the fathers, they shall here folowe
orderlye.

And fyrste as concernynge penauce in generall,
we rede in the .xviii. of Ezechiel thus: *Si autem impius egerit
penitentiam, ab omnibus peccatis suis que operatus est, et custodierit prae-
cepta mea et fecerit iudicium et iustitiam, uita uiuet, et non morietur.*

That is to saye: If the Wicked do penauce, for
all his synnes whiche he hath comyncted,
and

penitentia proliata
scriptura.

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and kepe my commaundementes, and doe iudgement and iustice, he shall lyue with life, and shall not dye. And in the. xi. chapter of Sapience, is wyrtten. *Misereris omnium quia omnia pecces, & dissimulas peccata hominum propter poenitentiam.* That is to saye: **Thou** **Lo** **rd** **e** **h** **a** **s** **t** **m** **e** **r** **c** **y** **e** **v** **p** **o** **n** **a** **l** **l**, **f** **o** **r** **t** **h** **o** **u** **c** **a** **n** **s** **t** **e** **d** **o** **a** **l** **t** **h** **y** **n** **g** **e** **s**, **a** **n** **d** **d** **o** **e** **s** **t** **e** **m** **a** **k** **e** **a** **s** **t** **h** **o** **u** **d** **i** **d** **e** **s** **t** **n** **o** **t** **s** **e** **e** **t** **h** **e** **y** **r** **s** **y** **n** **n** **e** **s**, **f** **o** **r** **p** **e** **n** **a** **n** **c** **e** **s** **a** **k** **e**. And in the. viii. of the actes, **S** **i** **m** **o** **n** **M** **a** **g** **u** **s** **g** **o** **y** **n** **g** **e** **a** **b** **o** **u** **t** **e**, **a** **n** **d** **t** **h** **i** **n** **k** **y** **n** **g** **e** **t** **h** **a** **t** **h** **e** **m** **i** **g** **h** **t** **b** **y** **e** **t** **h** **e** **h** **o** **l** **y** **g** **h** **o** **s** **t** **f** **o** **r** **m** **o** **n** **y**, **w** **a** **s** **b** **y** **S** **P** **e** **t** **e** **r** **r** **e** **b** **u** **k** **e** **d** **t** **h** **e** **r** **e**, **f** **o** **r** **e**, **a** **n** **d** **a** **f** **t** **e** **r** **t** **h** **a** **t**, **h** **e** **w** **a** **s** **c** **o** **u** **n** **f** **a** **y** **l** **e** **d**, **o** **r** **r** **a** **t** **h** **e** **r** **e** **c** **o** **m** **m** **a** **n** **d** **e** **d** **t** **h** **u** **s**. *Poenitentiam age ab hac nequitia tua, & roga eum, si forte remittatur tibi haec cogitatio cordis tui.* That is to say: **D** **o** **p** **e** **n** **a** **n** **c** **e** **f** **r** **o** **m** **t** **h** **i** **s** **t** **h** **y** **w** **y** **c** **k** **e** **d** **n** **e** **s**, **a** **n** **d** **p** **r** **a** **y** **e** **t** **o** **G** **o** **d**, **y** **f** **p** **e** **r** **a** **d** **u** **e** **n** **t** **u** **r** **e**, **t** **h** **i** **s** **t** **h** **o** **u** **g** **h** **t** **e** **o** **f** **t** **h** **y** **h** **a** **r** **t** **e** **m** **a** **y** **b** **e** **f** **o** **r** **g** **e** **u** **e** **n** **t** **h** **e** **r**. And farther in the seconde of the Apocal. the churche of Ephesus is admonished and prouoked vnto penance after this maner: *Memor esto, unde excideris, & age poenitentiam: & prima opera fac, sin autem, uenio tibi cito, & mouebo candelabrum tuum de loco suo, nisi poenitentiam egeris.* whiche is to saye: **R** **e** **m** **e** **m** **b** **e** **r** **f** **r** **o** **m** **w** **h** **e** **n** **c** **e** **t** **h** **o** **u** **h** **a** **s** **t** **f** **a** **l** **l** **e** **n**, **a** **n** **d** **d** **o** **p** **e** **n** **a** **n** **c** **e**: **a** **n** **d** **d** **o** **t** **h** **y** **f** **y** **r** **s** **t** **e** **w** **o** **r** **k** **e** **s**, **b** **u** **t** **y** **f** **n** **o** **t**, **I** **c** **o** **m** **e** **v** **n** **t** **o** **t** **h** **e** **q** **u** **i** **c** **k** **e** **l** **y**, **a** **n** **d** **w** **y** **l** **l** **r** **e** **m** **o** **u** **e** **t** **h** **y** **c** **a** **n** **d** **l** **e** **s** **t** **y** **c** **k** **e** **f** **r** **o** **m** **h** **i** **s** **p** **l** **a** **c** **e**, **u** **n** **l** **e** **s** **s** **e** **t** **h** **o** **u** **d** **o** **p** **e** **n** **a** **n** **c** **e**.

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The exposition of

Of this penance you maye fynde other testimo-
nyes in the holy Scriptures, as Ecclesia. ii. Math. iij.
Luk. xiii. xv. xvij. Rom. ii. ii. Pet. iii. Apoca. ix. ac.

And as touchynge contrition, whiche is the se-
conde thyng here considered, what more maye be
sayde therein, than that whiche the holye ghost spake
by Dauid's mouth (Psal. cxvi) sayenge: Dixi confitebor ad
uersum me iniustitiam meam domino, et tu remisisti impietatem peccati mei.

That is to saye: I did purpose with my self and
sayde: I Wyll confesse vnto God myne vn-
rightfulnes agaynst my selfe, and thou haste
forgeuen the wickednes of my synne: Accor-
dyng to whiche sense, the selfe same Dauid (crauing
the mercye of God after his synne) dyd saye: or contritio

et humiliatum deus non despicies, That is to saye: A contrite
and an humble harte (thou God) Wylte not
despyse: Moreover Achab, althoughe he was neuer
so euill a man, yet hauyng remorse of conscience for his
euill dedes, and humblyng him selfe with a contrite
harte he dyd heare these wordes of Goddes mouth,
spoken vnto the Prophete Elie: Nonne uidisti humiliatum
Achab coram me? quia igitur humiliatus est coram me, non inducam malum
in diebus eius, sed in diebus filij sui inferam malum domui eius. 3 Reg. 21.

That is to saye: Hast thou not sene Achab hum-
bled before me: Therefore because he is thus
humbled or contrite before me, I Wyll not
brynge in this plague or euyl in his dayes, but
in the dayes of his Sonne I Wyll brynge mis-
chief vpon his house, or familye.

contritio.
l. ps. penitus
scilicet scriptu
ras.

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Of this contrition and sincere sorrowfulness of hart,
a great number of places are in the holie scriptures,
and amongst the reste, ye may consider, the ii. cor. vii.
psal. vi. cxxvi. i. cxxviii. Iohel. ii. Math. v. &c.

THYRDLY concernyng this Sacramentall confession to be proued by Scriptures and auctorities,
yea and to haue bene of Christ and his Apostles lesse
and commended vnto vs, albeit a very great number
of places might be brought in as the .5. and .16. of Le-
uit. Numer. 5. Prouerb. 18. 1. Ioan. 1. &c. Yet these fol-
lowinge for this present maye suffice: And first of all
consider you that the olde testament (accordynge to
the teachyng of S. Paule ad Hebreos. 10) is a fygure
of the newe, and hath not the very light it selfe, And
seing that in the olde testament all those that shoulde
be healed were commaunded to offer theyr gyftes, &
shewe them selues to the prestes. Leuit. 14. so also in
the newe testament Christ commaunded that to be
done Math. 18. & to signifye that thyng which in the
olde lawe was figured by the shewing of the persons
vnto the leuiticall prestes, to be nowe in the newe
testament by auricular confession accomplished and
fulfylled, or els should there haue bene a shadowe w-
out a body, and a fygure without a vertye. And vn-
to this sense S. Iugusthine, Chrysostome, Bede and
other, entreating vpon the same place of Mathew,
do fullye agre. Secondly Salomon the wisest of all
men (Prouerb. 17) doth saye. Diligenter agnosce uultum pec-
oris tui That is to saye: Diligently knowe and be-
holde the countenance or behauiour of thy
beast.

confessio appro-
p. scripturas

The exposition of

beaste. Not meaning thereby a brute or unreasonable
beaste, but as *S. Paule* in the *ii. to the Corinthi-
ans* by oren, doth vnderstand reasonable creatures,
so he in the said place by the beast, doth vnderstande
such reasonable creatures, as are vnder the charge of
other, the pastors and gouernours wherof be bound
diligently to loke vpon them, perfectly to know the,
and discretely to vie them: Discernynge skab from
skab and lepre from lepre: Whiche thinge man (not
knowing the hart or conscience of man) cannot doo,
vnles it be by the partie that is infected, so confessed
and reueled vnto hym. Which thing openly to do he
is not commaunded nor the mater so requyeth, and
yet not to doo it secretly and in confession, it is syn-
full and daungerous. Wherefore *S. James* not re-
quyrynge that men should openly disaune the selues
by vtterynge to other theyr synfull lyfe, and yet neuer-
thelesse willing that we should vnburden oure con-
science and mynde penitently by confession, after
that he hath spoken of the byrnyng in of preists to
anoynte the sicke, he by and by (lest parchaunce any
man should thinke that mentall confession to God
onely were sufficient) doth saye: *Confitemini ergo alterutrum*
peccata uestra &c. which is to say: Confesse you ther-
fore one to another your synnes. Not meaning
that every man to other indifferently should confesse
hymselfe, but referrynge the matter to the priest, of
whom immediatly before he dyd speake, entreating
of the visiting of the sicke and the anoynting of them,
and thus doth *Saynt Agasthine* *Saynte Bede* &
Cuthbertus,

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Eusebius, vnderstand those *Scriptures*. And that you may be assured (yf ye accordynglye doo confesse your synnes) that from and by *Gods* owne mouth ye are absolued, & that all preistes in the *Apostles*, receyued full authoritie bothe to bynde and louse the synnes of the people: ye shall for a profe heretofore consider emongest other thinges, the sacte of *CHRIST* in resurpyung of deade *Lazarus*, which is notably recorded in the .x. chapter of *Saynt John*, where *Christ* thinking it not sufficient to respyue *Lazarus*, and to call hym out of his graue, sayd. *Lazarus ueni foras. Lazarus come forth.* And therupon *Lazarus* by and by resurpyng, and in his wynding shete tpyng, beyng bounde hand and fote, dyd come furth. And yet to declare by a visibler signe the Authoritie to remayne with *Chrystes* disciples and their successors, to louse men bound with synne, *CHRIST* did saye to them. *solvite uos et sic abire.* That is to say. *Lose you him,* and suffer him to go his waye. And as for that place of the .xvi. of *Saynte Mathewe*, where the power of the keyes, is promysed to be gyven vnto preistes and mynisters to absolue and forgyue synnes, and also for the place in the .xx. of *John*, where *Christ* after his resurrection breathing vpon his disciples, and performyng his promysse dyd say. *Accipite spiritum sanctum, quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt.* That is. *Take ye the holye Ghost,* whose synnes ye forgyue, or release, those are forgyuen or released, and whose synnes

you

The exposition of

you Withholde, they are Withholden.

These places I laye are so euident, that no man can with any learninge, or christen conscience, withstand or depraue them, but they must be moſte bayleable for this present purpose.

And for the establyshyng of al mens saythes herein, here foloweth farther the consent and determination of three of the most godly and aunciente fathers of the primitive church in this case, to whose determination al other catholyke (almost innumerable) writers do agree. And fyrste Clemente (the successoure of S. Peter) in his first epistle to S. James the brother of Christe, sayth these wordes: *Quod si forte alicuius cor uel lis uor, uel infidelitas, uel aliquod malum, latenter irrepserit, non erubescat (qui anime sue curam gerit) confiteri hæc huic qui præst, ut ab ipso per uerbum Dei, et consilium salubre curetur: quo possit integra fide, et operibus bonis, penas eterni ignis effugere, & ad perpetua uite præmia peruenire.*

That is to saye: If peraduenture any rancor, or infidelitie, or any other euil hath priuely crept into any mans harte, let not him (which esteemeth his owne soule) be ashamed to confesse those faultes vnto hym whiche hath charge ouer hym: that he maye of hym be cured by the worde of God, and holesome counsayle, that he may thorough perfecte sayth, & good workes, auoyde the paynes of eternall fyre, and come to the perpetual rewarde of eternal lyfe.

In lyke sorte Dugen vpon the .xxvii. psalm, and
in

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In his seconde Homelye, doth compare sinne (not confessed to a preist) vnto rawe and vndigested meat, distemperatynge verie sore the stomacke, and the hole bodye, whiche yf it be vomited bp, easeth the stomack and restoreth helth: so (sayth he) synne beyng pryuelye kepte, doth in wardely trouble the conscience: & therefore he wylleth vs to confesse the same, and also diligently to loke about, and take good hede in chusinge our spirituall phisition, whiche maye minister vnto vs, a comeniente medecyne for the purgynge of oure consciences.

And to knytte bp this place of pryuate, or auricular confession, we wyll nowe bynge onelye one place more, whiche is wrytten in the seconde boke of Saint Augustyne, *De uisitatione infirmorum*, in the. iiii. chapt. and wrytten to his Nephewe, lyinge on his death bedde, where he sayth thus. *sunt quidam qui sufficere sibi ad salutem autumant si soli deo, cui nihil occultum est, quem nullius latet conscientia, sua confiteantur crimina. Nolunt enim, aut erubescunt, siue dedignantur, ostendere se sacerdotibus, quos tamen inter lepram et lepram discernere per legis larorem constituit dominus. Sed nolo ut ipsa decipiaris opinione, quatenus confundaris confiteri coram domini uicario, tabescens prae rubore, uel ceruicis colus indignatione: non ipsius humiliter subeundum est iudicium, quem dominus sibi non dedignatur uicarium. Ergo ad te uenire roges sacerdotem, & fac ipsum conscientiarum tuarum penitus participem. Non educat te somnium illa superstitio quae uisitando confirmat, quia saluat, sacerdote inconsulto, ad deum peccatorum confessio. Nos autem non abnegamus, quin sit ad deum frequenter referenda confessio peccatorum, Beatus etenim qui tenet hic et allidet paruulos uel maximos suos ad Petram, Petra autem Christus est. Sed testamur, et testatur illa sana doctrina, (ne tibi applaudendum facias auribus) quoniam prius egres sacerdotis qui mediator sit ad deum tuum salubri iudicio: alioquin & sub lege & sub gratia, ite & ostendite uos sacerdotes (Lucæ. 17.) responsum diuinum, quomodo consummaretur? Confites*

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mini alterutrum peccata uestra (Iaco. 5.) quomodo completeretur? Ergo cli-
caricum tuarum arbitet dei uice adhibeatur presbiter, et reuelat ei uias ius-
as, et ipse exhibebit antidotum reconciliationis. &c. Which is to say:
Truely there are some Which thynke it suffi-
cient for theyr soule helth, if they confesse their
faultes and synnes to God onelye, to Whome
nothyng is hydde, and euerye mans consci-
ence is knowen. For they Wyl not, or they are
ashamed, or els they dysdayne to shewe them
selues to the preistes, to Whome God by his
lawbearer, appointed the office to iudge be-
tweene lepre and lepre: but I Would not thou
shouldeste be deceaued With this opinion, so
that thou shouldest be confounded to confesse
thy selfe before Goddes vycar or deputye, ey-
ther pynnyng for shame, or styffenecked With
disdayne, for thou must humbly stande to his
iudgemente, Whome oure Lorde disdayneth
not to be his vycar or substitute. Therfore de-
syre the preiste to come to the, and make hym
pryuate throughlye of all thy conscience. And
let not that superstition of the dreamers de-
ceau the, Whiche in visitinge, doth confyrme
or beare the in hande. that confession of thy
synnes to God (the preiste not beyng made
preuye) doth saue the: Truely We denye not
but oftentimes We muste rehearse the confes-
sion

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sion of our synnes to **G O D**: for he is blessed
Whiche Wyl kepe vnder, and all to passe, his
litle ones, or his great ones, agaynst the rock,
and the rocke is **Christe**. But we do testifie,
and the true perfect doctryne doth testyfie the
same (Whiche we do saye, least thou wouldest
fauoure the eares of them that do flatter the)
thou nedeste fyrste the hole some censure, or
iudgement of a preiste, Whiche maye be a me-
diatour vnto **God**. For els howe coulde that
aunswer of **God**, **Goe and welue** your selues
to the preistes (**Luk. xviij.**) beyng geuen both
vnder the lawe, and also vnder grace, be ful-
filled: And also howe coulde that sayinge of
S. James, Confesse your synnes one to ano-
ther, **Jam. v.** be accomplyshed: Therefore in
the stede of **God**, let there be had the priest, an
arbiter or iudge of thy skarres or woundes, &
do thou open or disclose vnto him thy wayes
or faultes, and he shall geue vnto the a mede-
cyne of reconciliation. &c.

This confession to be pryuate, or (as it is termed)
aurycular, you maye (markynge the place well) eny-
dentlye perceaue. For **S. Augustyne** in the foresayde
place (notyng the penitent, and the preist to be alone)
sayeth these wordes: *Non te pudeat coram uno dicere, quod non pua-
duis forsitan coram multis facere. &c.* And agayne: *Melius est coram*

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quo, aliquantulum ruboris; tollerare quam in die iudicii, coram tot milibus
hominum graui depulsa denotatum, tabescere. That is to saye:
Be not ashamed to declare that before one
man, whiche thou wast not ashamed to doe
perchaunce before many, or rather with ma-
nye. Better it is to abyde some shamefastenes
before one man, then in the daye of iudgemēt
before so manye thousandes of men. With, or
by a greuous repulse noted, to perswade.

But now we fynally to speake touchynge the groun-
des and auctorities for satisfaction, both by the scri-
ptures, and also by the other catholyke, and mooste
auncient wyrters of the Churche, let vs first consider
Job, who in the .xlii. chapter, sayth: Ego me reprehendo &
ago poenitentiam in fauilla, & cinere. That is to say: I rebuke
my selfe, and do penaunce in duste and ashes:
sygnifyenge by that, to make a satisfaction for his
misedes, and that he woulde outwardely declare
his contryte harte by his bodelye affliction, after the
customable fashyon vsed in scripatures, in sacke cloth
ashes, and dust. &c. After which maner Chryste, in the
Gospell (Math. xi.) when he reprehended Corozaim,
and Betzaida (synnefull cities) in whome he hadde
wroughte myracles and preached of the kyngedome
of heauen, sayde: Si in Tyro & Sidone sacae essent uirtutes quae sas
&c sunt in uobis, olim in cillelo & cinere poenitentiam egissent. Which
is: If in Tyze and Sydon had ben wroughte
the wonderfull workes, whiche haue bene
done in you longe ere this, they woulde haue
done

Satisfactio per
scripturas pro
data.

the Sacrament of Penauince

done penauince in sackecloth and ashes. where by appeareth that Christe dyd not reprove the afflictynge of the bodye, but rather allowed it, as beyng a meane and waye to make satisfaction.

Further we maye consider the thyrde chapiter of s. Luke, where, vnto a greate companye commynge to John to be baptysed of hym, he sayde, reprouynge theyr harde hartes, *Genimina uiperarum quis ostendit uobis fugere a uentura ira? Facite ergo fructus dignos pœnitentie.* That is to saye:

Pou adders broode, Who hathe geuen you warninge to flie from the Wyath of God to come: Do ye therefore i worthy fruytes of penauince. Upon whiche place S. Chrysostome sayth thus. We shal do the worthy fruytes of penace yf we do thinges contrarye to the faultes before committed, as if thou hast taken awaye other mens goodes, restore them, and begyn now to gyue thyne owne, if thou hast bene a longe tyme an aduouterer, suspend thy selfe from thine owne, and frome the lawfull vse of matrimonie, and for a time bynde thy selfe to chastitie, if thou hast hurt thine neighbour either by worde or dede, make him a sufficiēt amendes, and speake wel by him, for it is not sufficiente for a man that is wounded to pull oute the darte out of his body, but he must also get medecines to heale the wounde.

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to these things shall ye adioyne the Counsayll of Saynt Paule in the .vi. chapiter to the Romaynes, where he sayth thus: *sicut enim exhibuisti membra uestra seruire immunditie et iniquitati ad iniquitatem, ita nunc exhibete membra uestra seruire iustitie in sanctificationem*: That is to saye: **Lyke** as in dede you haue gyuen your members to serue to vncleannes, and from one Wickednes to an other, so nowe gyue your members to serue rightuousnes vnto sanctification. And fynallye of this satisfaction ouer and besides these playne and manifest scriptures the holy fathers & auncient wyrters as Cyprian in his .v. sermon *de lapsis*. Dyrgene, in his .4. hom. vpon the 36. Psal. & in his 2. Homely vpon the 27. Psal. Cyrill, in his third boke vpon Leuit. Hierome vpon the .x. chapiter of Ecclesiastes, and vpon the Prophete Malachye, and the residue in sondry of theyr treatises, haue lefte mooste sufficient testimonye. And bycause that they all in effecte do agree together, one here alone shall be alledged for them all, and that is the holye Martyr Cyprian who in his .v. sermon intituled *de lapsis* sayth thus: *Nec cesset in agenda poenitentia atque in domini misericordia deprecanda, ne quod minus esse in qualitate delicti uidetur, in neglecta satisfactioe cumuletur*. which is. **Let not the sinner cease in doinge penaunce and callyng for the mercye of God, least that which in the qualitie of faulte it selfe doth seme to be litle, woulde be accummulated or made greater, in the neglectinge satisfaction.** wherbypon he concludeth a generall

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a generall lesson of all men easely to be borne awaye
in these wordes. *Confiteantur singuli quæso uos fratres delictum suum, dum adhuc qui deliquit in seculo est. dum admitti confessio eius potest, dum satisfactio & remissio facta per sacerdotes, apud dominum grata est.*

That is to saye: I beseeche you brethren let euery
man make confession of his faulte, While he
that hath offended is yet here in this worlde,
and While his confession maie be admitted:
and While the satisfaction and remission gy-
uen by the priest is acceptable before God.

Yea, he sayeth further. Let vs conuerte vnto
God, With all our mynd, and expressing our
penaunce With true sorowes & lamentinges
for our synnes, let vs call for the mercye of
God: In which two brieft sentences of this mooste
excellent and famous Martyr, ye do se comprysed &
conteyned, the hoole and penytente conuersion of
man to God, by contrition, Confession & satisfaction,
(which thre poyntes or partes must of necessitie be in
the doer of true Penance, and so it is required

of the sayd penitent as we before haue pro-
ued) And the sacrament of Penance it
selfe, being the absolution pronou-
ced by the prest vpon suche true
penitentes in the said sentēce
of S. Cyprian is likewise
comprehended.

The exposition of
Of the Sacrament of the Altare With
The exposition or Declaration thereof.



HAVINGE herebefore spoken of three notable Sacramentes instituted by Chryst and alwayes solempnely bled in his catholyke Church, it is to wit, of Baptisme, Confirmation, and Penance, hauing also fyrst entreated of the Sacrament of Baptisme, whereby we haue a spirituall regeneration, hauyng consequently and secondly spoken of the Sacrament of Confirmation, comunonly succeeding Baptysme, and gyuing vnto vs a spirituall augmentinge and increase of grace, boldly to maynetayne and defend the profession of oure fayth made at the tyme of our Baptysme, and hauing thyrldy set forth the sacrament of Penance, whiche purgeth and clenseth vs, fallynge by synne after oure baptysme, and confirmation: Whete and conuenient it shall nowe be, that we do intreate of that excellent spirituall fode, and nouryshment, which in the sayde catholyke church is ministred, and gyuen vnto vs, beinge so baptized, confirmed, and purged.

And bycause in the sacramente of the Altar there is, that excellent spirituall fode, and true nouryshment that passeth all other, it is to witte, the most precious body and bloude of our sauour Iesus Chyste, therefore as was promised in the peface of this boke: here nowe shall be intreated of that most excellent sacrament of the Altar. And in dede ryght conuenient & mete

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mete it shalbe to entreate diligently and fully of this sacrament, in asmuch as it, bothe in worthynes, and dignitie, doth greatly surmounte and passe althe other Sacramentes of the Church, as also for that of late yeaeres it hath most of all other, bene assaulted, and impugned, and yet of no good man, but of the wretched sorte alone.

AND to begyn, this ordie, in some respectes, maye herein be thought conuenient: first to declare the institution of this sacrament. Second to set forth the vse of recepyung of it.

AND THYRDELYE to declare the notable, or rather the vnspeakeable fruyte thereof. And as concerning the fyrst, this, emongest other, is cheifely to be marked, that after our Sauour **IESVS CHRIST** had (accordyng to the rite & vlage of the olde lawe) eaten with his twelue Apostles the figuratiue or typical pascal lambe, & (being risen fro supper) had washed his disciples fete, he (sitting, downe agayne) did take bread, into his blessed handes & (giuing thanks) did breake it, and gaue it to hys Disciples, sayenge. Take and eate, thys is my Bodye whiche shalbe giuen, or deliuered for you. Lyke wyse he toke the cupe and gaue thanks, & gaue it vnto them sayng. Drinke ye all of this, for this is my bloude of the newe testament, which shalbe shed for manye to the remission of their synnes. Do this in the remembrance of me. These wordes, being spoke by the mouth of the
C. some

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sonne of God, who is equall in godheade with the father, and the holy ghost, and testified also by hy^s holy Euangelistes, ouer and besides the saythefull contynuall testimony of christes espouse, the Catholike churche, who is he ^{that} can, with any good ground of S^crypture, or lawefull authoritie saye, but that which CHRIST gaue to his Apostles, at the maundy, was CHRISTES very body and bloude, yea that selfe same body and bloude whiche was gyuen and shed vpon the crosse, the next day for them and al mākinde. The veritie of whiche Article, the Catholike Church, being ruled and gouerned by the holy ghost hath alwayes most constantly beleued, and taughte, declaring that in this sacrament of the Altare there is, by the omnipotencye of God, and the vertue and force of his worde, the very body and bloude of our Sauour Chryst, really, truly, substantially, and in dede.

AGREABLY wherevnto that blessed instrumēt of God Saynt Paule (being instructed by a secrete reuelation from God of the truth of this highmystery, and speakyng of thys most blessed sacrament) dothe in the eleuenth chapiter of his firste Epyistle to the Corynthyans saye in thys maner: *Ego enim accepi a domino quod et tradidi uobis: Quoniam dominus IESVS in qua nocte tradebatur, accepit panem: et gratias agens fregit, et dixit, Accipite et manducate: hoc est corpus meum, quod pro uobis tradetur, hoc facite in meam commemorationem, similiter et calicem, postquam coenauit dicens, hic calix nouum testamentum est in meo sanguine, hoc facite quotiescunque biberitis in meam commemorationem.* That is to saye: **I in dede haue taken, or receyued of oure Lorde that which**

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Which I haue deliuered vnto you. that is to say, That our Lorde Iesus, in that night in which he was betrayed, did take bread, and giuinge thanks, dyd breake it, and sayde. Take ye, and eate, this is my body, whiche shalbe giuen or delyuered for you: Doo you this in my remembraunce. Like wise also he did take the cup after he had supped saying. Thys Cuppe is the newe Testamente in my bloude do you this as often as ye shall drynke of it in my remembraunce.

Besides these most playne wordes, as well of oure Sauour hym selfe, at the institution of this sacrament, as of S. Paule also, in the wytyng of hys sayd secrete reuelation, which alone myght suffice to content and certifie any godly hart herein, ther ar so manye and most eident Authorities and testimonies of the auncient holpe fathers, as well of y greke as of the Latyne Church, concernyng the very true and reall presence of Chryst his body and bloude, in this sacrament of the Altare, that to rehearse them all, it woulde be a great and an infinite labour. And yet for the establisshing of good mens myndes herein ye shall heare haue in a fewe, the full and vniforme consent of them all.

AND fyrste, Chrysostome who was patriarke of Constantinople, (not foure hundrethe yeare after Chryst) writings in the greke tounge vpon the x. chapter

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chapter of Saynt Paules first epyſtle to the Corinthians, and (expounding theſe wordes of the Apoſtle, *Calix benedictionis cui benedicimus.* That is to ſaye: The cup of bleſſynge Whyche We bleſſe he dothe ſpeake thus: *Quod eſt in calice, id ipſum eſt quod de latere fluxit, et eius partici- pa ſumus* which is to ſay: That Whiche is in the cuppe or Chalyce, is the very ſelfe ſame thing that iſſued or ranne out of Chryſtes ſyde, thereof We are partakers. Second S. Baſyll, beinge alſo a greake, doth in his boke called his rules, and in the .127. queſtion, put forth the this demaunde, it is to witte, with what feare and perſuaſion a mā ought to come to partitipate of the bodye & bloud of Chyiſt? and he doth make aunſwere in this wiſe *Timorem quidem doce r nos Apoſtolus dicens Qui manducat et bibit indigne iudicium ſibi mā s ducat et bibit, perſuſionem uero firmam gignit in nobis fides uerborum do mini, dicentis, hoc eſt corpus meum quod pro uobis traditur. &c.* Which is to ſaye: The feare in dede doth the Apoſtle teache vs ſaying, Who that eateth & drinketh vnworthely, doth eate and drynke hys owne dampnation, and as concernynge the firme perſuaſion or conſtant beleife, that doth the ſayth of the wordes of our Lorde engendre in vs. Who ſayth, This is my body Which is gyuen for you. &c.

Thyrdy the great clarke Cyrill being alſo a grecian, and Archdeyſſhope of Alexandria, aboute a thouſand yeaere ago, doth in his treatiſe, ſent to one called

Caloſirius

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Calosyrus affirme and saye, that he shoulde not dout of the real presence of **CHRISTES** body in the sacrament, concluding, after many profes had in that behalfe, and sayeng, after this maner, *Nec dubites an hoc uerum sit, eo manifeste dicente, hoc est corpus meum, sed potius suscipe uerba saluatoris in fide, cum enim sit ueritas, non mentitur.* That is to say: And thou must not doute Whether thys be true or no, seyng he (that is to say **Chryst**) manifestly doth say, This is my body, but doo thou rather receyue the Wordes of oure Sauiour in saythe, so: seyng he is the truthe, he doth not lye.

Nowe hauing harde the testimonye of certayne greake authoꝝ, with whom the rest do agre, We shal consequently heare the testimony of certeyne notable authoꝝ of the Latyne Church, with whom the rest do also consent and agre.

AND ffirst ye shall heare the most auncient Authoꝝ of the Latyne Church, Tertulian, who in his treatise *De resurrectione Carnis*. (speakyng of this blessed sacrament of the Altare) doth say, in this maner. *Caro corpore et sanguine CHRISTI uescitur, ut et anima de deo saginetur.* That is to say: Our fleme doth eate, or feade vp on the body, and bloude of **Chryst**, that oure soule also may be made fatte with **God**.

Seconde in order shalbe Saynt Hylarye who is called of Saynt Hierome, *Tuba latini eloquij*. and he in his .viii. boke, *De trinitate*, doth say thus: *De ueritate carnis et sanguinis, non est relictus ambigendi locus. Nunc enim et ipsius domini professione*

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et fide nostra uere caro est, et uere sanguis est, et hec accepta atque hanc
ita efficiunt, ut et nos in CHRISTO, et CHRISTVS in nobis sit, An
ne hoc ueritas non est? Contingat plane his, uerum non esse, qui CHRIS-
TVM IESVM uerum esse deum negant. That is to saye: Of
the veritie of the fleſhe and bloude (ſpeaking of
the fleſhe & bloud of Chyiſt in this ſacrament) there is
not left a place to doute. For nowe both by
profefſion or declaratiõ of our Lord, & by our
ſaythe alſo, there is trulye fleſhe, and there is
truly bloude, Which being receyued or taken
& dronken, do cauſe or make this, that bothe
we are in Chyiſt, and Chyiſt alſo in vs. And
Whether is not this the truth: let it chaunce
not to be true vnto them who doo denye Je-
ſus Chyiſte to be true God.

By al theſe moſt euident teſtimonies of auncient
fathers, it appeareth, that in the ſacramente of the
Altare are trulye and reallye conteyned the bodye
and bloude of our ſauour IESVS CHRIST, according
to the ſayd inſtitution of CHRIST. But bicauſe Chyiſt
toke breade into his handes, and Saynt Paule alſo
calleth the ſacrament bread, and that therevpon the
heretikes haue grounded theyr opinion that þ thing
conteyned in the ſaid ſacrament is nothyng but bred,
it ſhalbe mete to open and declare this matter for-
ther, and in what ſorte the ſacrament may be called
bread: for the vnderſtanding wherof you muſt know,
that albeit our Sauour Chyiſt toke verye material
breade into his handes, yet by his omnipotent pow-
er

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powert he chaunged the nature and substaunce of bread, into þ substaunce of his body: And lyke wyse he chaunged the substaunce of wine into the substaunce of his bloude, sayenge: **This is my bodye, This is my bloude.**

And this is euidentlye proued fyrste by the .vi. of Ihon, where our Sauoure **CHRIST** himselſe thus sayeth. **The breade that I Wyl gyue vnto you is my fleſhe. Which fleſhe I Wyl gyue for the lyfe of the worlde.** In which wordes it is mooste manyleſt, that **Chyſt** promyſed two thynges: the one that he would geue a breade that ſhould be his fleſhe, and the other is, that he would gyue that fleſhe for þ lyfe of the worlde: Nowe yf **CHRIST** gaue not at his maundyng a breade that was his fleſhe, and on good Fryday gaue that fleſhe vpon the croſſe for the lyfe of the worlde, then he kept not his promyſſe, for in no place els he did it. therfore, eyther muſt we ſaye that **Chyſt** made a promyſſe and perſormed it not (which is a wycked thinge to thynke or ſaye of **CHRIST**) eyther ellſ muſt we ſay that keping his promyſſe he did at his maundyng geue a kinde of breade, whiche was his very fleſhe in dede conteyned vnder the forme of breade, and that the ſame fleſhe he gaue the daye followinge vnder the viſible forme of fleſhe vpon the croſſe: and ſo he perſormed both his promyſſes, that is to ſay gyuyng a breade or fode that was his fleſhe, & alſo gyuyng that fleſhe for the lyfe of the worlde. And for a more playne & full declaratiõ of **Chyſtes** wordes herein, ye ſhall note, that in the ſayde Sixte
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of Saynte Ihon, there is mention made of fowre kyndes of breade.

Fyrst of the breade wherewith he miraculoufly fed fyue thousand in the wyldernes, whiche was in dede very materiall breade and made of Barlepe.

Secondly there is mention made of a breade called Manna whiche was a kynde of fode that God sent from aboue, to the chyldren of Israel, when they in the wyldernes did trauayle towarde the lande of promyse, which though it be there called breade, yet breade in dede made of any kynde of grayne or corne it was not.

Thyrdly there is mention made of breade which is the second person in Trinitie, that is to saye the sonne of God sent downe by his father from heauen hither into earth to be incarnate,

Fourthly there is mention made of breade that our Sauoure Chyste promysed to geue, whiche is his fleshe, and the self same in substance which suffered for vs vpon the Crosse, and yet there called bread, though in dede no materiall breade in substance. and as for the calling of it breade it is not materiall, for the godhed of Chyft, and also manna, in the sayd chapiter are called breade, and yet no breade in substance. And here is not to be omitted, that where our Sauour Chyft speaketh of the foresayd fowre kyndes of breade he dothe not speake of them all after one fashion, for touchyng the fyrst he sayth, that he hymselfe a litle before had gyuen that breade vnto the people, and touchyng the seconde the Jewes did boaste

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boaste that it was geuen by Moyses to theyre fore-
fathers in wildernes, Lyke wyse concernyng þe third
Chyfft doth asseyne that it was at that present sent
from the father of Heauen downe to the Earth. But
touchyng the fourth, he sayd that it should be of hys
owne gyuing vnto them, and that in tyme to come,
yea and ferther that the same shoulde be his fleshe: &
least any man myght mystake this his sayyng, in such
spirituall or mysticall sense, as thereby to exlude the
very substaunce of his fleshe and body, he addeth (to
take awaye all doute and cauillation) that it should
be the same fleshe which should be geuen for the lyfe
of the worlde, as appeareth before. And hereby maye
you learne that by this worde breade mencioned in
the .vi. chapter of S. Ihon, and as it is here taken
in this fourth acceptiō, and in the other two nexte
goyng before, our Sauoure CHRIST dothe meane
nothing ells but a fode, and a fode may it be though
there be no substaunce of materiall breade at all.

After which sorte is the worde breade to be vnder-
standed in the tenth and eleuenth chapters of the
firste epytyle of Saynte Paule to the Corynthians,
where dyuerse tymes also he vseth this worde *Pauls*,
which ought to be Englyshed foode.

And that in very dede, there is not the substaunce
of materiall breade remayninge in the sacramente of
the Aulter, ye shall besyde those thynges whiche you
haue harde all reddy out of the scripture, heare also out
of the auncient and catholike fathers, who do witnes
as foloweth. fyrst Chylostome in his sermon made
in *Encoreis*, speakyng of the Sacrament of the aulter

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(wherein in dede to oure senses there do appeare the
 formes of breade, & wyne) doth wypte in this maner.
Num uides panem? num uinum? num scilicet reliquit tibi in secessum uadimon?
absit. Ne sic cogites. Quemadmodum enim si cera igni iniecta illi assimilatur,
nihil substantie remanet, nihil superfluit, Sic et hic puta mysteria confusa
mi corporis substantia. That is to saye: Doeſte thou see
 breade: doeſte thou see Wyne: doe they passe
 into the seage from vs, as other meates doe:
 God forbyd that any man woulde so thinke.
 For euen as the Ware whiche is cast into the
 fyre, is made lyke vnto the fyre, and no sub-
 staunce of the sayde Ware then remayneth, or
 is lefte, euen so do thou thynke here, the my-
 steries (meanynge the substaunce of the breade and
 the wyne) to be by the substaunce of Chyſtes
 bodye consumed.

Eusebius Emiffenus also, a Greke aucthor (and wyptyng
 aboue twelue hundred yeares agoo) in his fyft homi-
 lye or sermon De corpore domini, or De Pascha, sayth thus.
Nec dubitet quisquam primarias creaturas nutu potentie, presentia maiestatis,
in dominici corporis transire posse naturam. Whiche is to say:
 Let no man doute, but that the former crea-
 tures (speakyng of breade and wyne) euen by the
 Wynthynge or beekynge of his power, by the
 presence of his maiestie are able to passe into
 the nature of Chyſtes bodye. And agayne with-
 in a lytle after he sayth: *Quanta itaque et quam celebranda benefi-*
cis uis diuine benedictionis operatur attende, et tibi nouum et impossibile
non debeat uideri, quod in Christi substantiam, terrena et mortalia commu-

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Which is to saye: **Howe** greate then, and **howe** notable benefytes the force and vertue of the diuine benedictiō doth wo^rk, o^r bringe to passe, doe thou consider, & to the in no wyse it ought to seme newe o^r impossible, that into the substaunce of Christ, earthly and mortall thynges are chaunged.

And with these two aunciente and notable fathers of the greke church, the blessed marty^r Cyprian doth agre, saying in his sermon *De cena Domini* in this maner *Paris iste quem dominus discipulis porrigebat, non effigie sed natura mutatus, omnipotentia uerbi factus est caro.* That is to saye: That same breade o^r foode which oure Lorde reached o^r gaue to his disciples, beyng chaunged, not in fourme o^r shape, but in nature; Was by the omnipotencye of the Word made flethe.

And because Christe hym selfe (who then dyd in the foresayde maner institute this Sacramente) dyd also at the same tyme appoynte and commaunde, both his Apostles, and in them they^r successours, to do the same which he hym selfe then and there dyd, saying: *Luc. xxij. Hoc facite in meam commemorationem.* That is to saye: **Do you this in my remembraunce,** Therefore no man maye doubt, but at this present also (and so vntyl Christe come to iudge the worlde) so ofte as the minister, so aucthorised (intendyng to do as y^e church beleueth) doth take breade into his handes, and gy-
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wynge thankes, doth duely pronounce the wordes of Christ, sayinge: **This is my bodye,** and takynge the cuppe, and geuynge thankes, doth lykewyle duly saye the wordes of Christe, **This is my bloude of the newe testament:** so oft the substance of bread and wyne, by the wyll and power of Christe, so commaundyng and aucthorysinge the sayde minister, is turned into Christes very reall and naturall bodye & bloude: and the sayde body and bloude is there so presente vnder the fourmes of breade and wyne. For it is not the visibyle preiste that nowe worketh this hyghe mysterpe, by his owne power or strength, but it is Christ him selfe, the inuisibyle preiste, that doth worke it by the ministerpe of the visibyle preist. Lykewyle as Christ it is, and not the preiste, that geueth vertue in Baptysme, though the ministry of the preist, both in Baptisme, and also here in the Sacrament of the aulter be requyred, and that by the speciall appoyntyng and ordeynyng of Christ, the same so to be.

And here do you note, that the foresayde working of Christ, and ministerpe of the preist, here touchynge the Sacrament of the aulter, is, and hath alwayes in the catholike churche bene called **Consecration.** Of whiche consecration, S. Ambrose aboue an eleuen hundred yere agoone, wyrteth mooste notabyle, and fully, in his fourth booke, *De Sacramentis. Cap. iiii.* saying after this maner. *Tu forte dicis, meus panis est usitatus, sed panis iste panis est ante uerba sacramentorum, ubi accesserit consecratio, de pane fit caro Christi: Hoc igitur asstruamus, Quomodo potest qui panis est, corpus esse Christi, consecratione. Consecratio igitur quibus uerbis est, et cuius sermonibus*

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monibus? Domini Iesu, Nam reliqua omnia quæ dicuntur, laus deo deferuntur, oratione petitur pro populo, pro regibus, pro cæteris: Vbi uenitur ut consecratur uenerabile sacramentum, iam non suis sermonibus sacerdos, sed utitur sermonibus Christi. Ergo sermo Christi hoc conficit sacramentum.

That is to saye: Per aduenture thou Christen man wylte saye, my breade is vsuall or common breade. But I saye: before the wordes of the Sacrament, it is bread but when the consecration cometh, of the breade there is made the fleme of Christe. Let vs then proue howe that whiche is breade, can by consecration become to be the bodye of Christe. And by what wordes then, and by whose sayinges is consecration: by the wordes of our Lorde Iesus (meanyng therby as he doth declare in the chapter folowynge, these wordes, *Hoc est corpus meum, et hic est sanguis meus.* &c.) For in all other thynges that are sayd, prayse is geuen to God, and petition by prayer is made for the people, for the kynges, and for other: but when it is come to that poynte that the blessed Sacrament muste be made, then the preiste doth not vse his owne wordes, but he useth the wordes of Christe. The speache therefore or sayinge of Christe doth make this Sacrament.

And by and by after, the sayde S. Ambrose doth conclude, aunsweryng to þ former question as foloweth.

Ergo

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Ergo tibi ut respondeam. Non erat corpus Christi ante consecrationem, sed post consecrationem, dico tibi, quod iam corpus est Christi. ipse dixit, & factum est, ipse mandauit & creatum est. That is to saye:

Nowe to make aunswere vnto thee, it was not the body of Christe befoze the consecration, but after the consecration, I tell thee, that nowe it is the bodye of Christ. He (that is to say Christ) sayde it, and done it is, he commaunded, and made it is.

In these two places of S. Ambrose, oure whole processe hether to made of this sacramente, (that is to wytte, concernynge the reall presence of the very body of Christ in þe sacrament, concernynge also the transubstantiation or chaunge of breade and wyne into the body and blood of Christ, and finally concernynge the consecration continuallye ministred by the preist) is mooste euidentlye confyrméd and proued. And to the selfe same purpose doth Eusebius Emisenus write in his fyfte homilye or sermon De pascha, where amongeste oþther thynges of the sacrament, he sayth thus: *Inuisibilis sacerdos uisibiles creaturas in substantiam corporis & sanguinis sui, uerbo suo, secreta potestate conuertit, ita dicens: Accipite, & comedite, hoc est enim corpus meum, & sanctificatione repetita, Accipite (inquit) & bibite, hic est sanguis meus. Ergo sicut ad nutum precipientis domini repente ex nihilo substituerunt excelsa caelorum, profunda fluctuum, uasta terrarum, pari potentia in spiritualibus Sacramentis uerbi precipit uirtus & seruit effectus.* That is to saye: The inuisible preiste doth tourne or conuerte the visible creatures into the substaunce of his bodye and bloude, by his worde, thoroughe his secrete powber thus saye:

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sayinge: Take ye, and eate, this in dede is my bodye, and the sanctification or consecration beyng repeted, he sayth: take ye and drynke this is my bloude. Therefore lyke as at the becke of oure Lorde, geuyng commaundement, sodenlye of nothyng the heyghtes of the heauens had their being, and also the depthes of the Waters or fluddes, and the largenes or greatnes of the earth, so by the lyke power, in spirituall Sacramentes, the vertue of the Worde doth commaunde. and the effecte doth serue, or is obediente therunto.

AND mozeouer the sayde Eusebius Emisenus, in the sayde homily doth saye thus. *Sicut quicumq; ad fidem Christi ueniens ante uerba baptismi adhuc in uinculo est ueteris debiti, hijs uero memoratis, mox exiit omni fœce peccati. Ita quando benedicende uerbis ecclesijs creaturæ sacris altaribus imponuntur, antequam inuocatione sui nominis consecrantur, substantia illis est panis et uini: post uerba autem Christi, corpus et sanguis est Christi. Quid autem mirum est, si ea quæ uerbo potuit creare, uerbo possit creata conuerti? Imo iam minoris uidetur esse miraculi, si id quod de nihilo agnoscitur condidisse, iam conditum, in melius ualeat commutare.*

That is to say: Lyke as Whosoever cominge to the sayth of Chryst, before the Wordes of baptisme is as yet still in the bonde of the old debte, but after the Wordes of Baptisme be spoken, he by and by is delyuered or unburdened of all the filthe or uncleanes of synne, so When the creatures, be layd e or put vpon the

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the holy Altars to be blessed With the hea-
uenly Wordes, there is before they be consecra-
ted by the inuocation of Chrystes name, the
substaunce of breade and Wyne, but after the
Wordes of Chryste, there is the bodye and
Bloude of Chryste. And What maruayle is
it, yf those thynges whiche by his Worde he
coulede create of nothyng, that those thyngs
so created, he may by his Worde conuerte oz
chaunge: Nay now it seemeth to be of a lesse
miracle, yf that which he is knowen to haue
made of nothyng, he be able to tourne oz
chaunge into better, beyng alreadye
made.

To these before rehearsed testimonyes we maye
adioyne two other testymonyes of Saynte Chry-
stome, whereof the one is in hys. 83. Homelye
vpon Saynte Mathewe where he wyrteth in thys
maner. *Non sunt humane uirtutis hec opera: que tunc in illa cena cons-
fecit, ipse nunc quoque operatur, ipse perficit: ministrorum nos ordinem
tenemus, qui uero hec sanctificat, et transmutat ipse est.* That is to
say: These Workes (Meanyng of those workes
which Chryst dyd at his maundy) are not of mās
vertue oz power: those thinges which in that
supper oz feast, he then dyd, he also nowe it is
that dothe worke oz do thys matter: We doo
kepe the order oz place of mynysters: but he
it

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it is (meanynge Chyſte) that ſanctifieth theſe
thynges and chaungeth them. The ſame Saint
Chryſoſtome in his homelye. *De proditiōe Jude*
ſayth alſo in this maner. *Et mirū ille preſto eſt CHRISTVS,*
qui illam ornaui menſam, ipſe iſtam quoque conſecrat. Non enim homo
eſt qui propoſita de conſecratione menſe domini, corpus facit ſanguinem,
ſed ille qui crucifixus eſt pro nobis Chriſtus, ſacerdotis ore uerba proferuntur,
et dei uirtute conſecrantur et gracia: hoc eſt ait corpus meum. Hoc
uerbo propoſita conſecrantur. Et ſicut illa uox quæ dicit, Creſcite et multi-
plificamini et replete terram, ſemel quidem dicta eſt, ſed omni tempore (ſi
ſic effectum, ad generationem, operante natura, ita et uox illa ſed et quidem
dicta eſt, ſed per omnes menſas eccleſiæ uſque ad hodiernum diem et uſque
ad eius aduentum, preſtat ſacrificio firmitatem. That is to ſaye.
And now he the ſame Chriſt is preſent, who
did beautifye or garniſhe that boorde, he alſo
it is that doeth conſecrate it, for it is not man
that maketh the thynges ſet forth or propo-
ſed in the conſecration of the table, to be the
body and bloude of Chyſt, but it is Chyſte
hymſelfe, which was crucified for vs: by the
preiſtes mouth the wordes are pronounced or
ſpoken, but the thynges are conſecrated by
the power of *G O D*, and his grace: for he
(meanynge Chyſt) ſayeth this is my body, and
by that worde the thynges ſet fourth or pro-
poſed are conſecrated. And like as that voyce
which ſayth, doo you encreaſe and be multi-
plied & do you fill or replenyſh the earth, was
ꝛ. but

but once spoken, and yet in, or at all tymes
taketh his effecte to generation, nature ther-
with working. So, that sayinge of Chryste
once in dede was spoken, and yet it, through-
out all the tables of the churche, euen vntyll
this daye, and vntill hys commyng (meaning
of Chrystes last commyng) doth gyue strength vn-
to the sacrifice. And thus much haue we spoken to
declare vnto you both by the scripatures, and also by
most auneynt and playne auctorities, that oure
Sauour **CHRIST** in the institution of this sacra-
ment, dyd turne the substance of breade and wyne
into the substance of his owne bodye and bloude, &
howe also he doeth the same. Daylye, by the myn-
istry of the preistes in consecratio. And now to come
to the second part, which is concerning the vse of this
sacrament, ye shal note, that this vse doth consist special-
lye in two poyntes. It is to witte, in the oblation or
offering of the said sacrament by the preistes vnto al-
myghty God, and in the receyuing of the same. And
here before we do entre any further, it seemeth mooste
conuenient to note vnto you one singular prynciple
(amonge many other) wherein this sacramente, pas-
seth all other, and that is this: where all other sacra-
mentes do consist onely in the vse of them, that is to
say, in the verye acte of ministration and receyuing
of them: this sacrament hath his perfection oute of
hand, euen as sone as the wordes of Christ in the con-
secratio be pronounced, though the sacramente be
neither

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offred nor receaued, accordyng as is here before pro-
ued. And as touchyng the offering thereof (common-
ly called the sacrifice of the masse) ye shal vnderstand
that no one poynte of Chyestes religion was more
notably prophesied of, & set fourth in h olde testament
and before the comyng of Chyist, then was the con-
tinuall oblation, that is to saye, this foresayde sacri-
fice of the Masse: for the prophete Malachy in hys
firste chapiter (speakyng in the name of almyghtye
G O D, and declarynge, that in tyme to come, the sa-
crifices of the olde lawe shoulde cease, and no more to
be receyued or allowed at G O D E S handes, but that
there shoulde an other kynde of sacrifice be through-
oute the hole worlde offred vnto him) doth wyte
in thys maner. *Non est mihi uoluntas in uobis, dicit dominus: exerce-
rium, et munus non suscipiam de manu uestra, ab ortu enim solis usque ad
occasum, magnum est nomen meum in gentibus, et in omni loco sacrificatur,
et offertur nomini meo ablatio munda, quia magnum est nomen meum in
gentibus.* That is to saye: Pleasure is not to me in
you, sayth the lord of hostes: And offering
wyl not I take or accepte at your handes,
for from the rysyng vnto the settinge of the sonne vnto
goynge downe of the same, my name, is
greate among the gentyls, yea in euery place
sacrifice is done, and a cleane meate offeringe
is offred vnto my name, for my name is
greate among the heathen.

The which place of the sayd prophete Malachye,
to be ment or vnderstand of no other kynde of sacri-

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fice in the newe testament, but onely by the sacrifice
of the body and blood of our saviour IESVS CHRIST
offered up through the hole Catholike church in the
Mass, the most famous and auncient Author Ire-
neus, being immediately after the apostles tyme, doth
most manifestly wytnesse in the .xxxii. chapiter of his
iiii. booke, wyrtten agaynst the heresies of Valentine,
and other lyke heretykes, where he sayeth in thys
maner, Sed et suis discipulis dans consiliū, primitias deo offerre ex suis
creaturis, non quasi indigenti, sed ut ipsi nec instructuosi, nec ingrati sint,
eum qui ex creatura panis est, accipit, et gratias agit, dicens: hoc est meum
corpus: et calicem similiter qui est ex ea creatura, que est secundum nos, sui
us sanguinem confessus est: et noui testamenti nouam docuit oblationem,
quam Ecclesia ab Apostolis accipiens, in uniuerso mundo offert deo, qui ali-
menta nobis prestat, primitias suorum manerum, in nouo Testamento: de
quo in duodecim prophetis Malachias sic pre significauit. Non est mihi uol-
untas in uobis. &c. That is to saye: Yea and also he ge-
uinge counsaile to his disciples to offer vnto
G O D the first fruytes of his creatures, not
as that god had anye neede thereof, but that
they them selues should neyther be vnfrute-
ful, or vnthankful, he did take þe bread which
was of the creature of G O D, and did gyue
thanks, saying. This is my bodye. And ta-
kyng lyke wyse the cuppe or chalyce, which
also is made of that creature which enōgest
vs is commonly (That is to saye wyne) he dyd
confesse it to be his bloude. And of the newe
testament, he did teache a newe oblacion or
sacrifice

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sacrifice, Which oblation the church taking
or receyuing of the Apostles, dothe through-
out the hole worlde offer vp to G O D, who
gyueth vs our foode as the first fruytes of his
gyftes in the newe testament, of which offe-
ryng Malachias one of the .xii. prophetes did
prophesse in this maner. **I haue no pleasure**
in you.

And this foresayd sacrifice of the body and bloude
of our sauour Chyist in the sacrament of the Altar
was not onely longe before Chyistles commynge in
most playne sorte prophesied of by the prophete Ma-
lachy (as you haue harde) but also it was in maner
euen in the begynnyng of the world prefigured by
oblation of Melchisedech the preist of almyghtye
God, in that he offered breade and wyne and dyd
blesse Abraham the patriarch, as it is wrytten in the
xiiii. chapter of Genesis. And that this oblation of
Melchisedech beinge bile of the most notable figures
of the olde testament, was fulfilled and performed
of Chyist himselfe, when he instituted this sacramēt,
and dayly is in the Masse (by the commaundement
of Chyist at the tyme of the institution thereof) per-
fourmed and fulfilled, ye shall here by the vndouted
aunthoritie of the fathers, which were in the prima-
rye church, and first ye shall note what the blessed
Martyr Saynte Cyprian doth wryte hereof in hys
treatise, *De cena domini*. where he speasyng of the insti-
tution of this sacrament hath these wordes.

Signifi

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Significata olim et ex parte Melchisedech prodeunt sacramenta, et filijs Abraham facientibus opera eius summus sacerdos panem proferet et vinum: Hoc est (inquit) corpus meum. Manducauerunt et bibentes de eodem pane et calice secundum formam visibilem, sed ante verba illa, eibus ille communis tantum nutriendi corpori commodus erat, et vite corporali subsidium ministrabat: sed ex quo a domino dictum est, hoc facite in meam commemorationem, Hæc est caro mea, et hic est sanguis meus. Omnes scilicet hijs verbis, et basile actum est, Panis ille subtilis et calix benedictione solenni factus, ad totius hominis ultimam salutem: proficit simul medicamentum et holocaustum. Quia et substantia visibilis, et purgandas iniquitates exiliter.

That is to say: The sacramentes in tymes past
from the tyme of Melchisedech, prefigured
do come forth. And the most high prest vnto
the chyldren of Abraham doyng his workes
doth brynge forth breade and wyne. Thys
is sayth Chryst my body: they dyd eate, and
they dyd drynke of the same breade and of the
same cupe, after the visibill forme: but before
these wordes, that common fode or meate
was apt or fitte onely to nuryge the body, &
did gyue sustenaunce to the corporal lyfe: but
after that it was sayde of our Lorde, doo you
this in my remembraunce, thys is my fleme
and this is my blood, as often as with these
wordes, and with this sayth, the thyng is
done, that substanciall fode, and that cuppe
consecrated or sanctified with the solempne
benediction or blessing, doeth prosyfte
vnto

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unto the lyfe and helth of the hole man, be-
ing both a medecyne and also a pryncypall
offerynge to heale our infirmyties, and also
to purge our iniquities.

The same Saynte Cyprian also in his seconde
boke of epystles and his thyrde Epistle (speakyng
of this sacrifice) sayth thus. *Si quis Christus. Dominus et deus
noster, ipse est summus sacerdos dei patris; et sacrificium deo patri ipse
primus obtulit; et hoc fieri in suam commemorationem praecepit: Vtique
ille sacerdos nunc CHRISTI vere fungitur, qui id quod Christus fecit,
imitatur. Et sacrificium uerum et plenum tunc offerri in ecclesia deo patri si
sic incipiat offerre secundum quod ipsum Christum uideat obtulisse.*

That is to say: Of Iesus Chryst our Lorde and
G O D, be hym selfe the high prest of god
the father, and he hym selfe did first offer the
sacrifice to god his father, & did comaund al-
so to be done in his remembraunce, truly that
prest doth verely occupy the place or stede of
chall, who doth followe: Whiche Chryst dyd.
And then doth the prest in the Church of-
fer up to G O D the father a true and a full
sacrifice, y^e he be gyne to offer, as that he
hath sene Chryst to haue offered. Thus muche
sayth Cyprian.

AND here to omitt manye, or rather innumera-
ble authorities, and sufficient proofes, as concerninge
this oblation or sacrifice of the Masse, you shal heare
one authoritie of S. Ambrose, who was aboue an
eleuen hundred yeaeres agoo, and by hym also ye shall
well

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well perceauing, that the name of Masse is not so strange a thyng, as so we we an inuention as men would make it. For S. Ambrose in his fyfte booke of epistles, and cxxiii. epistle, wyrtynge vnto his sister Marcellina, of a certayne trouble and tumulte, whiche in the citie of Mplayne where he was byshoppe, did chaunce vpon a sondaye in the morninge, while he was at diuine seruyce, doth saye thus. *Ego tamen massi in manu: missa facere coepi, dum offero, raptum cognoui a populo Castulum quendam (quem presbyterum dicerent Arianum) hunc autem in platea offenderant transcurrentes: amarissime flere et orare in ipsa oblatione deum coepi, ut subueniret.*

That is to saye: Yet for all that I dyd abyde in myne offyce or diuine seruyce, I dyd begynne to saye Masse: And when I was at the oblation, I dyd vnderstande one called Castulus (whome the Arians wolde take for a prest) to be violently taken of the people. hym in dede they passynge in the strete had founde, mooste bytterlye I begonne to wepe, and to praye God, euen in the very oblation, that he woulde succour or helpe.

Accordynge wherevnto the blessed martir Ignatius in his fyfte Epistle, wyrtten to the Smyrnians doth saye thus. *Non licet sine episcopo, neq; offerre, neq; sacrificium immolare, neq; missas celebrare.* That is to saye: It is not lawfull withoute the byshop, neyther to offer, neyther to immolate the sacrifice, neyther to celebrate or saye Masses. And the thyng be-

ynge

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ynge so, it maye greatly be marueyled, that this word
Halle, beyng so auncient in the Catholike church,
and so termed amongst the auncient fathers therof,
shuld be taken for so greate an eye soore, or so odvous
a thyng, as amongst our late schysmatical preachers,
it hath bene impudently taughte, who to blynde the
peoples eyes, and to deceaue theyr eares, haue erro-
neously, and maliciously sayde, that neyther the
worde Halle, nor the thyng therein contained, haue
bene of olde tyme allowed or vled in Christes church.
Shorlye to make an ende of testimonies, or profe of
the fyrste vse of this sacramente, whiche we dyd saye
to consyste in the sacryfyce therof, ye shall haue onely
oue testimonye more in this parte, in whiche testimo-
nye, besydes the profe of the sacrifice, it is further also
declared, that the wordes of Christ, beyng duelye by
a lawfull preist pronouncd, whatsoeuer his lyfe or
conuersation be, better or worse, the wordes alwayes,
yf there be no other let, do take theyr full effect, and o-
peration: Yea, and moreouer that the sayde sacrifice
of the Halle doth stande in his full force notwithstanding
dyng. And the sayde testimonye is the sayinge of s.
Chrysostome, in his seconde homily vpon the seconde
Epistle of s. Paule to Tymothee, where he wyrteth
thus: Volo quidem adijcere plane mirabile, et nolite mirari, neque turbemini.
Quid uero istud est? Sacra ipsa oblatio, siue illam Petrus, siue Paulus, siue
cuiusvis meriti sacerdos, offerat, eadem est, quam deus Christus ipse discipulis,
quandocumque sacerdotes modo quoque consueuerunt. Nihil habet ista quam illa
minus. Cur id? quia non hanc sanctificant homines, sed Christus qui illam ante
ea sacrauerat. Quemadmodum enim uerba quae loquutus est Christus, eadem
sunt quae sacerdote nunc quoque pronuntiant, ita et oblatio eadem est.

That

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That is to saye: And in dede I will adde playnlye a meruculous thinge, and yet do you not wonder, nor be you troubled. But what is that, Wyl you saye: The sacred or holye oblation, whether Peter doth offer it or Paule, or of what soeuer meryte the preiste be, it is the verve same thyng which Chryst hym selfe dydde gyue vnto his disciples, and the same which the preistes now do make. This hath no lesse then it. And Whye so: because men do not sanctifye this, but Chryste who sanctified or consecrated that before. For like as the wordes which Chryste dyd speake be the selfe same which the preistes now also do pronounce, euen so the oblation or sacrifice is the same.

AND now to come vnto the other vse, it is to wit, of the receauynge of the Sacramente, ye shall note, that althoughe our Sauoure Iesus Chryste, at the fyrste institution of this sacrament, dydde minister it vnto his disciples, which were then presente, vnder both the kyndes of breade and wyne: Yet that fashion and maner of ministryng is not so necessarye to the receauer (excepte it be to the preiste, whan he doth consecrate) that withoute the due obseruation of that waye, man myght not receaue that blessed sacrament, to his saluation. For the benefyte or hurte that cometh to a chrysten man, by receauynge of this sacrament

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ment, standeth not in the fashion or maner of receauynge of it, vnder one or both kyndes, but in the worthynesse, or unworthynesse of the thyng contained in the same. For he that receaueth this Sacramente worthely, vnder the one kynde, as vnder the forme of breade onely, receaueth the hole bodye and bloude of Chryst, and as many and great benefites of Chryst, as he that receaueth it in both kyndes. And therefore if any man shoulde teache, that the laye people (which by the ordinaunce and auncient custome of the catholyke churche, haue vsed to receaue this holy sacramēt in fourme of breade onely) be seduced, and so cause them to thynke, that the hole bodye and bloude of Chryste, were not comprehended in that onely forme of breade, as well as in both the kyndes, this doctryne oughte vtterly to be refused and abiected, as a very pestiferouse and deuelysh doctryne. For surely scripture teacheth the contrary, and also naturall reason, although it cannot comprehend the hole mysterye of this sacrament: yet herein it teacheth vs agreablye to scripture, that a liuely body cannot be without bloud, and therefore men ought to be ledde from that sonde opinion (yf any such be) both by that sayth, and credit whiche they do owe vnto scripture, and in this point also by naturall reason. And chrysten men knowynge this, ought not to grudge at this fourme and maner of receauynge of this sacrament vnder one kynd, vsed and allowed by the catholyke churche, both to auoyd that erreure afoze rehearsed, and also for many other weyghtie considerations, concernynge both the honor of the sacrament, and the libertye, and commodi-

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tie of the hole church, saynge that not onely lay men, but also preistes (sauing whan they do consecrate) do ble to receaue this Sacrament none other wyse. Let christen men therefore, humbly apply them self, to put all erronious fantasies cleane out of their hartes, and satisfie them selues with this, that when they receiue the sacrament worthely, though it be but in one kind, they loose no parte of the profyt and benefyte promysed by vertue of the sayde Sacramente. And yet to stablyshe this poynte (touchyng the receauing of this sacramente vnder one kynde) both with testimonies of scripture, and also other wyse, ye shall vnderstand, that whan our sauour Christ did delyuer this sacrament vnder bothe kyndes, in the institution thereof, he of purpose had onely his twelue Apostles with hym: to declare vnto vs that he there dyd rather prescribe vnto them being preistes, how they and theyr successours shoulde consecrate, and offer, and also they them selues in theyr ministry receyue the same, than howe it shoulde be receaued of other, not beyng of the same vocation as the Apostles were of. And therefore it was neuer yet lawfull, but very straitely to be punished, yf a preist whan he dyd consecrate, and offer the same, dyd not withall receaue it vnder bothe kyndes. Wherein appeareth (the circumstances of the institution beyng well marked and considered) that the commaundement and charge geuen at that tyme by oure sauour Iesus Christ, doth not of necessitie bynde the laye men, no nor yet the preiste, (but when he sayth masse) to receaue vnder both kyndes. Therefore many tymes in Scripture, mention

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is made but of one kynde onely, as apperteyning generally vnto all men, it is to wytte, of the sacramente to be receyued vnder the forme of breade, withoute any mention made of the other kynde or forme. As in the. vi. of Iohn, where oure sauour in a great multitude of people, (besides his Apostles) makinge promes of this sacramente to be geuen by him, in tyme then yet to come, sayeth, *Panis quem ego dabo, caro mea est, quam dabo pro mundi uita.* That is to saye: **The breade which I Wyl geue is my fleme, whiche fleme I Wyl geue for the lyfe of the Worlde.** Saynt Luke also in his. xiiii. chapter of his gospel, telleth how that our sauour Christ, after his resurrection, did appeare in a straunge forme or shape, to two of his disciples goynge towarde Emaus, and when he had a good whyle walked and talked with them, and yet they knew him not, at length they came to Emaus, where Christ sytting with them, toke bread, blessed it, and brake it, and gaue it vnto them, and by and by they eyes were opened, and they knew hym, and he vanished out of their sight. This bread so giuen in Emaus to the two disciples, S. Augustyne in his thyrde boke, *De consensu euangelistarum.* And saynte Chrysostome in his xlii. homilye vpon Mathewe, and Theophilus also, auncienter then anye of them both, do expounde to be the Sacrament of Christ his bodye: and yet there the scrpyture (as in sundrye other places els) doth make no mention of þ other kynd or forme, (it is to wyte, of the Sacrament vnder the fourme of wyne) to haue ben geuen vnto them.

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To this consideration apperteyneth also, the wonderfull sedynge of the chyldren of Israel, in wilderness, the space of .xl. yeaeres, with a straunge breade called Manna, being a figure of this sacrament, as it belongethe to all chrysten people, who throughe the huge wilderness of this worlde do passe towarde the true land of promyse. And yet farther to confyrme thys thyng by an auncient and weyghty testimony ye shall heare what is recordeed by the excellent Author Nicophorus Callistus, who beinge aboute a thousand yere ago, in his worke called *Ecclesiastica historia*, in the .xiii. boke and in the seuenth chapiter therof (wrytyng of a certayne woman, who obstinatelype longe tyme refused to receaue the catholike rites of Christes churche, and so obstinatelype, that althoughe hyr husband most earnestly labored with her in that matter, and diuerse tymes sore dyd fall out with her, yea and threatned her ferther displeasure, yf she would not bnyformely receyue the chrysten religion and sacramentes, yet in her hart she would not be perswaded, neuerthelesse at length dissemblingly, she fayned her selfe to be by hym herein perswaded, and thereby on entending by fraude to cloke her doynges and to perfourme more easely her purpose, she made one of her maydes (whome she trusted very well) pryueye of her entent and purpose) he thus wryteth. *Mulier, post quam per simulationem annuit, ex ancillis (quam fidem sibi esse credebat) uni quid facturæ esset, credidit: ut per fraudem uirum falleret. Et sacramentorum mysteriorum tempore accedens illa, donum sicuti mos erat (qui sacris institutis sunt quid dicant intelligunt) accepit, atque id retinens, perinde atque orationi uacatura se inclinata submisit: mysteriumq; sacro sanctum occultis*

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uit: et que ei assistebat ancilla, pro eo panem communem domo allatum obtulit. quem illa ori admonens in lapidis naturam indurationem esse, dum deus eibus atterere conatur, sensu. &c. That is to say: **Thys Woman** (after that she, by dissimulatio had granted, or agreed) did vnto one of her handmaydens (Whome she thought to be saythful vnto her) tell or selve what she intended to doo: to the intent that by fraude she myghte deceyue her husbände. And she the sayde Woman commyng in the tyme of the holy mysteryes, dyd take the gyfte as the custome or maner was, (What thinge I saye or meane when I say that, they are instructed in christen religion doo vnderstande well) And keepyng it, as though she woulde haue fallen to prayer, leanyng dounewarde, bowed her selfe and did hide the most holye mystery. And her handmayden whyche stode by her, deliuered vnto her for the sayd mystery, the common breade whiche she had brought w her from home, whiche common breade she the sayd woman puttyng it to her mouth, dyd, the meane while she went about to haue broken it with her teth, fele or perceyue it to be hardened, as turned into the nature of a stone, &c.

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By which most notable hystorie (besydes other goodly matters therein recorded) it appeareth moste euidently that euen at the same tyme, the sacrament of the Aultare was mynystred vnto the laye people vnder one kynde onely, it is to wytte, vnder þ̄ forme of breade. For yf ye consider well the wordes, whiche do expresse the facte, and therewith do note and remember the intent of þ̄ woman to deceaue her husband in the receypte of this sacrament, there can be no dout herein.ouer and besydes all this it is euident by further recorde, that al the hole bodye of Chyristendome with longe and moste diligent deliberation examynyng this matter aboute vii. score yeres ago, by reaso of certayne disordered persons in the kyngedome of Boheme, which stirred by emongest the people of þ̄ sayde realme, greate vnquyetnes, (the like whereof ye knowe well inough hath by other in some other places, with toth and nayle, bene attempted and set forth) touchyng this maner of receyuyng vnder one kynde, did then finde, that laye men and women had of very aunciente tyme before those dayes, vlsed the same fashion of receauyng the sacrament onelye vnder the forme of bread, and that vse in the churche, to haue bene also in the former ages, generally commended and allowed, as may appeare both in the. xiii session of the generall counsaile holden at Constans, & also in the thirtieth Session of the generall counsaile holden at Basyl, aboute sixt score yeaeres ago, where thus is it wytten.

Laudabilis quoque consuetudo communicandi laicum populum sub una specie ab ecclesia et sanctis patribus rationabiliter introducta, et hactenus diutissime

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diuissime obseruata, et a doctoribus diuina legis, sacramentum scripturarum, atque canonum, multam peritiam habentibus, non a longo tempore commendate pro lege habenda est: nec alicui licitum est eam reprobare, aut sine auctoritate ecclesie ipsam immutare. That is to say: The laudable custome also to communicate or howsell the laye people vnder one kinde or forme, beyng by the church and holy fathers wyth good reason brought in, and hitherto of most longe tyme kepte or obserued, and also of the doctors hauinge great knowledge of the diuine lawe, of the holy Scriptures, and of the Canons nowe of longe tyme commended, must be had or taken for a lawe: nor lawfull it is to any man for to reprove it, or Without the auctoritie of the Church to chaunge it. The thing thus beinge, mete & couenient it is by the Authoritie of the church, (which is as Saynt Paule sayeth in his first epistle and thyrde chapiter to Timothee. *Columna et firmamentum ueritatis*. That is to saye: The Pyller, and staye of truth), do content and satisfy vs well in this behalfe. Hauyng nowe spoken of the institution of this sacrament, and also of the vse thereof, consequently there remaineth (accozdyng to the promysed order) to speake of the thyrde and last part, which is of the inestimable fruite procedinge of the ryght vse of the sayd sacrament. And by cause the vse is (as we haue sufficientlye here before proued) in two sortes, it is to wytte in offerynge and in recey-
Z uinge

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uinge thereof, it shall therefore be expedient generally to entreate of the speciall fruite of them bothe. And first touchyng the frute of the sacrifice of the Masse, we must vnderstand, that betwene þ sacrifice which was made vpon the Crosse, & the sacrifice of þ masse, as concernyng the substaunce of the thyng offered, there is no difference, forasmuch as in that respect, it is one and the same, though the maner of offeryng be dyuerse: as hath bene shewed and proued heretofore vnto you. For in the sacrifice made vpon the Crosse, there was the visibler forme and shape of Chrystes body beyng man, yea. and the visibler fleshe and bloude of Chryst in the natyue forme of fleshe & bloud, but here in this sacrament the same fleshe and bloud of Chryst being truly in substaunce, is set forth not in the natyue formes of fleshe and bloude, but vnder the formes of bread and wyne. And therefore amongst the most auncient fathers, beyng of the Greke churche and also of the latyn, The one sacrifice (made vpon the crosse) is called a bloody sacrifice, bycause visibly, there, out of the syde of Chryst bloud was shed. And the other (whiche by the preyste is offered at masse vpon the Altare) is named. *Incrucium sacrificium*. That is to say: A sacrifice vnbloody or without bloud wedyng. not bycause there is no bloud there, but bycause there is no visibler effusion of bloud being there neuerthelesse in substaunce (as we at large before haue proued) both the fleshe and bloude of Chryst. And bycause ye shall not thynke, that this distinction or diuersitie is an imagination or a new inuention, ye may for the tryall hereof, reade þ great
and

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and notable famous Counsailes, and other verie weightie authorities of the catholike Church. And first ye may fynde in the epistle sente to Nestorius from the Counsaile of Ephesus this same difference noted, in which Counsaile, Saynte Cyrille at that tyme was president. And that difference or distinction is confyrmed agayne by the same Cyrill in hys treatyse agaynst Nestorius, *Anathematismo undecimo*. And in the generall counsaile kept at Apyce, there is vsed in the Canons thereof, the same distinction, whiche is before specyfyed. Nazianzen likewise in his verses to the byshoppes, and in his first inuective agaynst Julian hath the same distinction: And so haue sondrye other ryghte aunciente fathers. And passynge from this distinction to declare vnto you, the effecte and fruite that cometh of the dewe oblation of the bodye and blood of Christ in þe sacrifice of þe masse, ye shal vnderstand þe nothing being so acceptable vnto þe father of heuē, as is þe body & blood of our sauour Christ his sone, the catholike church therfore in al the conclusions of prayers and petitions, that are made vnto the father is accustomed commonlye to say: *Per Christum Dominum nostrum*. That is to say: Throughe or for the sake of our Lorde Chryste, or such lyke wordes, tendinge euer to the same purpose: nothyng doutynge but that the thing which is so asked in his name, shal the soner be attaynted, in asmuch as CHRIST hym selfe, both learned vs so to do, and adioyned thereto the promyse of obteynning the same, as maye appeare in the .xvi. of Ihon, where CHRIST sayth thus: *si quid petieritis patrem in nomine meo, dabit vobis*. That is to saye: If
ye

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ye aske my father any thing in my name, he
Wyll gyue it vnto you. Nowe the Catholyke
churche doth in the sacrifice of the masse, not onelye
praye in the name of Chryst (as in other her prayers)
but with prayer doth also offer vyppre, and exhibite
therein vnto the father in heauen, the bodye & bloude
of his Dearelye beloued sonne oure Sauoure IESVS
CHRIST, by that meane (as being the very chief, and
incomparable meane, passinge all other meanes) to
obteyne most fruytfully, most habundantly, & moste
assuredly, all the merytes and benefytes of Chrystes
death to be applyed vnto vs. And that suche prayers
as are made in the tyme of the masse, and the sacrifice
therof, are speciall and aboue all other effectuell, S.
Augustyne proueth by scripture, discussyng moste
exactly this place of S. Paule in the second chapiter
of his first Epyistle to Tymothe, where Saint Paule
thus wyrteth. *Obsecro igitur primū omnium fieri obsecrationes, oras
tiones, postulationes, gratiarum actiones, pro omnibus hominibus, pro regis
bus et omnibus qui in sublimitate constituti sunt: ut quietam et tranquillam
uitam agamus, in omni pietate et castitate: hoc enim bonum est et accep
tum coram saluatore nostro deo, qui omnes homines vult saluos fieri et ad
agnitionem veritatis venire.*

That is to saye: I beseeche you therefore aboue
all thynges that obsecrations, obtestations,
supplications, and thankes giuyng, be made
or had for all men, for kynges, and for al the
Which are in high aucthoritie: that we may
lyue a quyet and a peaseable lyfe, in all god
lynes

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lynes and honestye. For that is good and acceptable before **G O D** our Sauour whose Wyll is all men to be saued and to come to **k**nowledge of the truth. Upon which place **S.** Augustyne discoursyng very diligently in his .liiii. epistle wyrtten vnto **Paulinus**, doeth say that by those foure seuerall wordes of **Saint Paule**, it is to wite. **obsecrations, obtestations, supplications and thankesgeuyng**, are mente the foure seuerall partes frequented by the hole Catholike Church, in the dyuine celebration whiche is done at Goddes borde. As by the firste worde **Obsecrations**, to be vnderstand al that which is said at the aultare before that the breadye and the chalyce set vpon the aultar be blessed. By the second worde (**Which is obtestations**) to be mente al those prayers whiche be sayd from thence vnto the fractions of the hoste, in declaration of which parte. Saynt Augustyne doth expressly call this sacrament the oblation of the holye Aultare. And by the thyrde word **Supplications**, to be vnderstanded that parte wherein the bysshope, after the foresayd fractions doth turne vnto the people and blesse them and wherein also the sacramente is receyued. And fynally by the fourth word, **Which is thankesgeuyng**, to be ment, the very ende and conclusion of the dyuine celebration. All whiche thynges concernyng the mynd of **S. Augustyne** by on those foure wordes of **S. Paule**, ye maye more at large

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large kynde in the foresayd epistle of S. Augustyne. So then this place of Scripture, thus vnderstanded doth most manifestly and evidently declare þe greate fruyte and commoditie of the masse, and the oblation of the same, for immediatlye in S. Paule followeth, that these foure partes should be executed to the end,
Vt quietam et tranquillam vitam agamus, in omni pietate et castitate.

That is. To the ende that We myght lyue or leade a quiet and peaceable lyfe in all godlynes and honestye. where is to be noted that when saynte Paule gaue this exhortation to Timothy, chrysten men euery where byd lyue vnder the dominion of heathen prynces, and yet S. Paule wold these foure partes to be amonge the Chrysten men frequented and vsed, yea for the said heathen prynces that they eyther should perfectly be conuerted thereby, or at the least some what relente from their so outrageous and cruell dealing with the chrysten men, being theyr subiectes. But nowe farther to procede in declaration of the inestimable effecte, and fruyte which commeth by this sacrifice of the masse, it shalbe necessarye here to note vnto you, that the fruyte therof doth not onely extende it selfe to people being yet here vpon the earth lvinge, to purchase thereby vnto them (hauing good harte and mynde to take & receyue the profette therof) grace and mercy at gods handes: but it is also fruytefull vnto as many as departinge this presente lyfe, are not vtterly excluded from the fauour of God, and the hope of the fruition of the godhed, in asmuche as suche are members of
Chrystes

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Chrystes mysticall bodye, hauinge buylded vpon
Chryst the foundation, not onely Golde, silver, and
precious stones, but tymeber, hey, and stubble also,
which by fyre must be consumed, before they can en-
tre into the kyngdome of heauen, where is al puritie
cleaneenes and perfection. And that these sortes may,
by the sacrifice of the masse, be releaued, and the so-
ner deliuered oute of theyre paynes, and therevpon
be receaued into eternall lope, there are beside the be-
rye **S**criptures of **G**OD, infinite authorities, of the
most auncient fathers of **C**HRYSTES catholyke chur-
che, of whiche authorities, we here now alledge cer-
teyne of the mooste notable vnto you. And fyrste we
wyll byynge in Saynte Chrysostome, in his .96. ho-
melye. *ad populum antiochenum*, where he wyrteth in thys
maner. *Non temere ab apostolis hec sancta fuerunt in in remendis mys-
terijs, defunctorum agatur commemoratio. Sciunt enim, illis inde multum
contingere lucrum, utilitatem multam. Stante siquidem uniuerso populo ma-
nus in cœlum extendente, cœtu item sacerdotali, uerendog; posito sacrificio
quomodo deū non placaremus, pro istis orantes? sed hoc quidem de hijs qui
in fide migrarūt.* That is to saye. **N**ot Without great
cause, of the Apostles these thynges were de-
creed, that, in those dredefull mysteryes, (mea-
nyng the sacrifice of the masse, where there is pre-
sented and offred to god the father the body & bloude
of his most deare beloued sonne Iesu Chryst: in the
presence or handlyng of whome, we ought to trem-
ble least by our vnworthynes or misorder, we should
otherwyle behaue our selfe then the worthynes and
dignitie of that sacrifice requyryth) the commemo-
ration

ration of the deade should be had or made, for in dede they knowe well that greate commoditie and profyt both come to the deade therby. For when all the people doth stande holdyng vp theyr handes to heauen, and the company of the preistes lykelwyse, and also the dreadefull sacrifice be layed vpon e Aul-tar, howe can it be, but we shall appease or mitigate G D praying for the sayd dead: but thys yet is to be done for such as doo dye in the fayth. This sayth Chrysostome.

And the same Chrysostome also, in his .xli. homilye vpon the first epistle of S. Paule to the Corynthians reproynyng suche as dyd immoderatelly lament the death of theyr frendes, wyrteth in this maner.

Sed quo abierit inquis ignoro, ignorasti uel recte uixit, uel secus. utrinq; quo profectus sit, constat. Id ipsum est quod perurbar, inquis, quia decesserit peccator. Sunt hæc subfugium et prætextus. Nam si tu idcirco mortuum doles, formare & componere uiuentem oportebat. uerum tuas tu uices, non huius deploras. Abierit peccator sane, gaudere decet, peccata impedita esse, & non accumulatum malum: nunc quantum fieri potest, ut uiuatur, non lachrymis, sed prece, supplicationibus, elemosynis, oblationibus. Non est temere hoc excogitatum, nec frustra memoriam mortuorum inter sacra mysteria celebramus, aut accedimus, pro istis agnum illum iacentem, & peccata mundi tollentem, deprecantes, sed ut his consolatio hinc aliqua fiet. Nec temere qui altari assidit, inter horrenda mysteria clamat. Pro omnibus in christo dormientibus; & pro his qui memoriam celebrant, illorum &c. That is to saye: But thou sayste, I cannot tell whether he is gone. Canst thou not tell: eyther he

lyued

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lyued Well, or els otherwise: on both sides, it
is certayne Whither he is gone. But (then
sayst thou) that is it, & troubleth me, because
he departed a synner. Let this be your excuse
and preterte. For if therefore thou arte sorry for
him now he deade, thou wouldeste haue enfor-
med and redressed him whyle he was alyue,
but thou lamenteste thyne owne cause, and
not his. Although truely he be gone a synner,
thou oughtest to reioyse, that his synnes are
stayed or letted, and that vyce is no more hea-
ped or increased: and thou oughtest to ende-
uoure thy self by all meanes possible, that he
maye be holpen, not With teares, but With
prayer, With supplications, With almesdeedes
and oblations. It is not vnadvisedly or With
out cause deuised, ne yet in vayne do we cele-
brate the memorie of the deade, Whyle we be
at the holye misteries, or do come (prayinge
for the deade) vnto that lambe there lyenge,
Whiche taketh aWaye the synnes of & World,
but that thereby some comforte, maye be vn-
to the sayd deade: yea not Without a greate
cause it is, that he Whiche standeth at the aul-
tare, Whyle he is aboute the dreadfull myste-
ries

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tries, doth crye, sayinge: For all them whiche slepe in Christ, and for all them whiche do celebrate theyr memorie. &c. **S.** Augustyne also in the. xxxii. sermon. De uerbis apostoli, wytteth thus. Orationibus uero sancte ecclesie & sacrificio salutari, & elemosynis que pro eorum spiritibus erogantur, non est dubitandum mortuos adiuuari, ut cum eis misericordius agatur a domino, quod eorum peccata meruerunt. Hoc enim a patribus traditum, uniuersa obseruat ecclesia, ut pro eis qui in corporis & sanguinis communionem defuncti sunt, cum ad ipsum sacrificium loco suo commemorantur, oretur, ac pro illis quoque id offerri commemoretur, cum uero eorum commendandorum causa, opera misericordie celebrantur, quis eis dubitet suffragari, pro quibus orationes deo non inaniter allegantur? Non omnino ambigendum est, ista prodesse defunctis, sed talibus qui ita uixerint ante mortem, ut possint eis hec utilia esse post mortem. &c. **That is to say**
We ought not to doute but that the deade, by the prayers of the holye church, by the holysome sacrifice, and by the almes whiche are giuen for theyr soules, are holpen, that God maye be more mercifull vnto them, then their synnes haue deserued, for the vniuersall church doth obserue or kepe this, as a thyng deliuered or left vnto her from the auncient fathers, that for them which haue departed this lyfe in the communion or felowshyppe of the body and bloude of Christe, prayer shoulde be had or made, whan at the celebration of the very sacrifice, the persons departed, are in their peculier place remembred: & mention also to be made, that the sacrifice is offered for them.

And

And When the Workes of mercye are done for the departed, they thereby to be commended or betaken to the mercye of God, Who canne doute those Workes to releiue them, for Whō prayer is not waynelye alleged or made: it is not to be doubted at all, these thynges to profyte or auayle the deade, and yet but to suche, Who so haue lyued before they? death, that these thynges maye be profytable vnto them after they? departure or death, &c.

Herevnto may be added one notable discourse of s. Augustyne, nothyng so longe as fruytfull, whiche is wyrtten in his treatyse called *Enchiridion ad Laurentium*, in the. cx. chapter of the same, in these wordes. *Necq; negandū est defunctorum animas pietate suorum uiuentium releuari, cum pro illis sacrificium mediatoris offertur, uel elemosynæ in ecclesia fiunt. Sed eis hæc profunt, qui cum uiuerent, ut hæc sibi prodesse possunt, emeruerunt: Est enim quidam uiuendi modus non tam bonus ut non requirat ista post mortem, nec tam malus ut ei non profint ista post mortem. Est uero talis in bono, ut ista non requirat, & est rursus talis in malo ut nec his ualeat, cum hac uita transierit, adiuuari. Quocirca hic omne meritum comparatur quo possit posthanc uitam, releuari quispiam uel grauari. Nemo autem se speret, quod hic neglexerit, cum obierit apud deum promereri. Non igitur ista quæ pro defunctis commendandis, frequentat ecclesia, illi apostolicæ sunt aduersa sententiæ, de qua dictum est: Omnes enim stabimus ante tribunal Christi, ut referat unusquisq; secundum ea quæ per corpus gessit, siue bonum, siue malum. Quia etiam hoc meritum sibi quisq; cum in corpore uiueret, comparat uit, ut ei possint ista prodesse: non enim omnibus profunt. Et quare non omnibus profunt? Nisi propter differentiam uitæ, quam quisq; gessit in corpore. Cum ergo sacrificia siue altaris, siue quarumcunq; elemosynarum pro baptizatis defunctis omnibus offerantur: pro ualde bonis, gratiarum actiones sunt, pro non ualde malis, propitiationes sunt, pro ualde malis: & si nulla sunt adiumenta mortuorum, qualescunq; uiuorum consolationes sunt.*

The exposition of

That is to saye: And it is not to be denyed, that the soules of the deade, through the deuotion of theyr frendes, beyng yet aliue, are relieved, or eased, Whan as for them, eyther the sacrifice of oure mediatoure is offered vp, or al-mose is geuen in the churche: But these thinges are auayleable to suche, as in theyr lyfe tyme, dyd deserue, that the same myghte do them good. For there is a certen maner of life and conuersation, neyther so good or perfyte, that it requyreth or nedeth not these thynges after death: nor yet so badde, that after the departinge out of this presente lyfe, it maye not thereby haue profyt and commoditie. But there is suche state of lyfe in the good man, that it requireth not such thinges. And again in the extreme Wicked man, suche is the state of his lyfe, that Whan he goeth oute of this Worlde he can not by anye deuotion of the lyuynge be holpen. Wherefore here in this lyfe, all deserte or merite is purchased, Whereby a man after this lyfe maye either be relieved, or grieved. And let no man hope, that he can after his decease, obtaine of God that thinge, Whiche he here hath neglected. And therefore these suffrages Whiche the churche doth vse

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or frequente for the deade to be receaued into
more fauour or mercy With god, are nothing
contrarye to that sayeng of the Apostle saint
Paule, Where he sayth, For all We shall stand
before the iudgement seate of Christ that eue-
ry one of vs maye receaue, (accordynge to the
dedes Whiche he hym selfe here in bodye dyd)
eyther good or euyll. Because euerye manne
Whyle he lyued in the bodye, dyd procure to
hym self this meryte also (it is to wytte) that
these suffrages maye be profitable vnto hym.
For vndoubtedly these thinges are not avail-
able to all men, and Whye is that: But by
reason of the difference in the lyfe and conuer-
sation of eueryche man, Whyche he dyd vse
Whyle he here lyued on the earth: Wherefore,
When the sacrifices eyther of the aulter, or of
anye maner of almes, are offred for all Chry-
sten soules departed, the sayde sacrifices for
very good me departed, are thankesgeuings
and for suche as deceased beyng not verye
euyll, they are propitiations, and synallye for
the Wycked or verie euell, thoughe they are
no helpes to them, beinge deade, yet they are
to them Whiche are allue, some kinde of com-
fortes.

And

The exposition of

And now forasmuch as we haue thus fully & playnly by sufficient auctorities declared, that the sacrifice of the masse, or (as saynt Augustyn, in his foresayde proces doth call it) the sacrifice of the Altare, is auaylable, for the deade, no man oughte or can doubt, but that the same is also auayleable to men yet liuing which with sayth and deuotion most humbly praye almyghty god, especiallye in the tyme of thys sacrifice to applye vnto them by Chyrst, that remyssion and grace whiche was purchased and deserued by hys passion before. And yet as we haue in all other the forwar poyntes concernynge the sacramente of the Altar, so wyll we heare also alledge some playne & pythy testimonyes for the confirmation of thys part. And firste you shall call to youre remembraunce the saying of the Prophete Malachy, (which is here before in this processe, alledged for the profe of thys sacrifice) and note that forasmuch as god therein doth say that the sacrifices of the olde lawe should cease, & gyue place to this pure and cleane sacrifice (whych is offred by to hym throughout the hole worlde) as to a most excellent and mooste acceptable sacrifice in his sighte, therefore all those sondrye commodities whiche are in Moyses lawe reckened, to haue come vnto the Jewes by the sayd sacrifices of the old law, must now much more plentiouslye and fruytfullye come vnto vs chrysten men, by the meane of thys so singuler a sacrifice, so that we be worthy to enioy the effecte and frute thereof. We shall secondly also call to your remembraunce the place of Saynte Paule in hys first eppistle to Timothy, and the seconde chapter,

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ter, before of vs alledged, with the exposition of **S.**
Augustyne vpon the same place, in which his expo-
sition he noteth vnto vs the foure partes of the masse,
and those to be done (accoording to **Saynte Paules**
mynd there) *Pro omnibus hominibus. pro regibus, et omnibus qui in*
sublimitate constituti sunt, ut quietam et tranquillam uitam agamus, in omni
pietate et castitate. &c. That is to say: For al men, for
kynge, for all Whyche are in hyghe autho-
ritie, to the intent that We maye leade a qui-
et and peaseable lyfe, in all godlynes and ho-
nestye. And accoording herevnto saynte **Basyll** (be-
yng aboute an eleuen hundred yeare ago) in his masse
setteth fourth (as vsed in the Church at hys tyme)
this prayer folowing. *Da Domine ut pro nostris peccatis, et popu-*
li ignorantijs, acceptum sit sacrificium nostrum. That is to saye:
Graunte o lorde that for our synnes, and the
ignorances of the people, thys sacryfyce may
be accepted of the. And the lyke hath saynte **Chry-**
stome also in hys masse, with whome saynt **Augu-**
styn fully agreing, doth in very manye places make
mention of thys sacryfyce, and the fruyte thereof, but
most notably in the eyght chapiter of hys 22 boke
De ciuitate dei.

But now we to come to speake of that fruite, which
the worthy receyuer of thys sacrament enioyeth, thre
or foure wordes may in thys behalfe suffice, partely
for that neuer any christen man to thys daye yet ther
of dyd doute, and partlye for that the scripture, most
playnely in the. vi. of **John** doth saye: *Qui manducat me*
&

The exposition of

et ipse uiuet propter me. That is to say: **He that eateth me** (meanynge of the worthy receyuing of the sacrament, as the processe there declareth) **he shall also lyue through me.** And what greater proffyt, ioye, comforte, or blysse can come to any man, then to liue through Chryst, which is asmuch to say, as bothe in thys worlde to be a lyuelve member of Chryst, and in the lyfe to come, to be coheritour with him in the kyngedome of heauen. Accordyng wherevnto **S. Cyrill** in his .4. boke and xviij chapiter vpon **Ihon** sayth. *Nos uero si uitam eternam consequi uolumus, si largitorem immortalitatis habere in nobis desideramus, ad recipiendam benedictionem libenter concurramus.* That is to saye. **If We Wyll obtayne euerlastyng lyfe, yf We desyre to haue within vs immortalitie, let vs gladely runne to receyue the benediction.** (meanynge there, by thys worde Benediction, the sacrament of the Aultare, as he commonly doth in that processe made vpon the vi. of **Ihon**) And the same **Cyrill** in hys thyrde boke and .xxxvii. Chapiter vpon **Ihon** sayth thus.

Viuisficat enim Corpus Christi, et ad incorruptionem sua participatione reducit. and by and by after in the same chapiter he sayeth. *Ad caelestem gratiam accedamus, Corporisq; Christi participes efficiamur. Sic enim, sic inquam, diabolum fugabimus, et diuine naturae participes ad uitam et incorruptibilitatem ascendemus.* of whyche two places the fyrste is thus in Englyshe. **Truelye the body of Chryst doth gyue lyfe and dothe redeuce or byrynge agayne them that participate**

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pate oꝛ be partakers thereof, to incorrupty:
on. The seconde thus. Let vs come vnto þ
heauenlye grace, and be made partakers of
the body of Chryſt, for ſo, euen ſo (I ſay) We
ſhall chaſe alwaye the deuyl, and beinge ſoo
made partakers of the deuyne nature, We
ſhall ascende to lyfe, and incorruption.

To theſe foreſayde comfortable places, we wyl yet
adioyne two other of the holye martyꝝ. Sapient Cy-
prian in his ſermon. De cena domini. where he ſaith thus.

*Panis iſte angelorum omne delectamentum habens uirtute mirifica, omnis
bus qui digne et deuote ſumunt, ſecundum ſuum deſiderium ſapit, et amplius
quam manna illud eremi implet et ſatiat edentium appetitus, et omnia car-
nalia ſaporum irritamenta, et omnium exuperat dulcedinem uoluptatis.*
That is to ſaye:

This breade oꝛ fode of Angels, hauing
al deſite With maruaylous polber oꝛ betrue,
doth ſauour vnto all them which worthely
and deuoutly receyue it, accor dyng to theyꝝ
hartes deſyre, and moze fruytefully doth ſul-
fill and ſatiate the appetites of the eaters, than
dyd that Hanna in the Wylernes, and doth
far paſſe fragrantnes of al earthly ſauours, ye
and the pleasures of all ſwetenes. And ſhortely
after ſayth thus.

*Verum, his, qui uerbo tenus, corde ſicci, et mente aridi, ſacris interſunt,
uel etiam participant donis, lambunt quidem petram, ſed inde nec mel ſugunt,
nec oleum, qui nec aliqua Charitatis dulcedine, nec ſpiritus ſancti pinguedis*

The exposition of

ne uergetantur, nec se iudicant, nec sacramenta diuulcat: sed sicut cibis
communibus, irreuerenter sacris utuntur muneribus, et dominice mensae in
ueste lutulenta se ingerunt impudenter: quibus melius erat mola asinaria
collo alligata mergi in pelagus, quam illota conscientia de manu domini bues
cellam accipere, qui usque hodie hoc uetustissimum et sanctissimum corpus
suum creat, et sanctificat, et benedicit, et pie sumentibus diuidit. In huius prae-
sentia non superuacue mendicant lachrymae ueniam: nec unquam paritur
conuicti cordis holocaustum, repulsam. &c. That is to saie:

But they which eyther be present at these
holye mysteryes, or els receyue these gyftes
onely accordyng to the outwarde word, be-
ing drye in harte, & wythered in theyr minde,
they truely do licke the rocke, but theioute
sucke they neyther honye nor oyle, which ne-
ther be quychened or nourished wth anye
wetnes of Charitie, nor fatnes of the holye
Ghost, nor do iudge them selues, nor yet dis-
cerne the sacramentes, but irreuerently do vse
these holy gyftes, as they woulde other com-
men meates, and impudently preasse or thrust
themselles in, to come to Goddes borde in
a fylthy garment. For Whom it were better,
that they had a mylne stone tyed about there
neckke, and so were drowned in the sea, then
to take wth an vncleane conscience, a mor-
sell at the hande of our lord: Who vntyll this
day doth create and sanctifye, and blesse, and
to

Sacrament of the Altar

to the worthe receyuers, dothe deuyde thys
hys most true, and most holpe bodye. In the
presence of this body the teares of man dothe
not begge forgyuenes in vayne, ne yet the sa-
crifice of a contryte harte doth suffer repulse
or denyall.

wherefore considerynge the moste excellent grace
efficacie and vertue of this sacrament, it were great-
ly to be wysed and prayed for that all chrysten peo-
ple, had such deuotion thereunto, that they woulde
gladly dispose and prepare them selues, to the more
often worthy receuyng of the same. But seing that
in these last dayes, Charitie is wared colde, and sinne
doth habounde, as Chryst saythe in the gospell Ma-
thewe xxiii. that it shoulde, yet if chrysten men wyll
auoyde the greate indignation of G D, it shall be
good for them, whansoeuer they receyue thys sacra-
ment them selues, or be present, where it is ministred
or bled, as specially in the tyme of masse to behaue the
selfe reuerently, in pure deuotion and prayer, and not
to talke, or walke vp and downe, or to offende other
by any euill example of vnreuerencie to the sayde sa-
crament: excepte they wyll declare them selues to
haue small regarde to our Sauour Chryst, there bo-
dyly present, of which vnreuerencie and contempte,
may ensue, not onely spiritual punishments of God,
by withdrauinge his grace from such vngodly per-
sons, but also bodyly and open scourge, as saint Paule
sheweth in his fyrste epyistle to the Corynthyans the
eleuenth

The exposition of

xi. chapiter. That for the vnworthye entreating and vsynge of thys sacramente, manye emongest them were weake, sycke, and dyed.

Of the Sacrament of Orders and the exposition or declaration thereof,



FORASMUCHE as oure promysed order doth nowe requyre that we shuld next speake of the sayd sacrament of Orders, fyist of all touchyng the sayd sacramente, thys is to be noted, that thoughhe sometymes in scrpyture in some respecte all chrysten men and women are called preistres, for that they ought and muste contynualle offer to almyghty GOD the spirituall sacrifices of fayth, prayer, and other godly vertues (which kinde of preisthode Saynte Peter speaketh of, in the second chapiter of hys first epistle, and Saynte John lykewyse in the .xvi. chapiter of hys Apocalipse) yet is there besyde that generall preisthode, a certayne speciall & singuler vocation or function of preisthode and ministration, appoynted by our sauour Chryst, to be executed onely of suche as being baptized, haue, by the imposition of the bysshopes handes, receyued a certayne grace and power to be publyke ministers in h catholyke churche. And of thys special kynd of preisthode, Saynt Paule in hys fyfste chapiter of hys Epistle to the Hebrues doth speake saying *Nec quisquam sumus sibi honorem, sed qui vocatur a deo, quemadmodum Aaron* That is

the Sacrament of Orders

to saue: Noz anye man doth take the honour vnto him, but he, which is called of G O D euen as Aaron Was. Accordynge wherevnto Christ hymselfe, being the high preist of the new testamēt, fyrst sayth of hym selfe in the eighthe of Ihon. *Nec enim a me ipso ueni, sed ille me misit.* That is to say: Of my selfe truelye I came not, but he (meanynge the heauenly father) dyd sende me. And secondlye in the .xx. of Ihon, (apoyntyng to hys Apostles this speciall offyce or mynistration, and authorisynge the in the same) he also sayth. *Sicut misit me pater et ego mitto uos.* That is to saue. As my father sent me, I also sende you.

The gyuyng of thys speciall authoritie of ministracion and preisthode by the byllhope, vnto suche persons as by due examination shalbe thought mete for that vocation, is called here the sacrament of orders: and hath alwayes so bene called, taken, and reputed from the beginning of chrysten religion vnto thys day, as appeareth most evidently by saynt Augustine who in hys second boke. *Contra epistolam parmeniani.* and p xiii. chap. therof, doth often tymes call it by the name of a sacramente: and ioyntely speakynge of it, and of the sacrament of baptysme, affyrmeth that bothe of them are gyuen by a certayne sanctification, and þ neyther of them can be iterated or agayne taken, sayynge thus. *Vtrumque enim sacramentum est & c.* That is to say: Truelye both of these are sacramentes & c.

And

The exposition of

AND where the sayd **S.** Augustyne in the fore-
sayd place sayth, þ̄ thys sacramente of orders is giue
with a certayne sanctification, no better or playner
prose thereof can be had, than out of the verye scrip-
ture, as in the .xx. of Saynt Ihon, where our saup-
our Chryst after his resurrection giuing vnto his a-
postles authoritie to release or retayne synnes, dyd
saye vnto them in thys maner. *Accipite spiritum sanctum,
quorum remisistis peccata remittuntur eis, et quorum retinueritis peccata
erunt retenta sunt.* That is to say: Receyue ye the holye
Ghost, whose synnes ye remyttte, they are re-
mitted or forgiuen them, and whose synnes
you reteyne are reseynd. To this purpose apper-
teyneth also that sayeng of **S.** Paule in hys fyrst E-
pistle to Tymothe, and the .iiii. chapiter: where he
sayth thus. *Noli negligere gratiam que in te est, que data est tibi per
prophetiam cum impositione manuum presbiterij.* That is to say:
Neglect not the grace that is in the Whiche
is giuen vnto the through prophesye with þ̄
imposition of handes of preisthode. And again
in the second epistle to Tymothie and the fyrst chapi-
ter thereof, the sayd Saynte Paule doth saye thus.
*Admonco te ut resuscites gratiam dei, que est in te, per impositionem ma-
nuum mearum.* That is to saye: I admonithe the, þ̄
thou stirre vp the grace of God which is in þ̄
by the imposition of my handes. By whyche
wordes of Saynte Paule in both these places far-
ther you may note, howe thys sacrament of Orders
hath that perfection, to make it a sacrament, whiche
in

the Sacrament of Orders

in the Definition of a sacramente before gyuen, was requyred, it is to witte, a visible signe (whiche is the imposition of the handes) and therewith effectually concurraunt and annexed, grace.

AND for the better vnderstandyng of thys grace, ye shall marke that the same dothe consyste in three generall poyntes. The one to praye in the name of h hole churche, and for the hole churche. An other to preach and teache the worde of G O D to all people. The thyrde to minister the sacramentes: where ye maye note that the preistes beinge amongst other thynges called to the mynistration of the sacraments, and the chiefeest and most pretiousse of all sacraments being the sacramente of the Altare, in ministration whereof (as before in the exposition of the same sacrament, is sufficiently proued) the preist ought bothe to consecrate, and to offer: Therefore the late made mynisters in the tyme of the scyline, in theyr newe deuised ordination, hauinge no authoritie at al giue them to offer in the masse the body and bloude of our sauour Chryst, but both they so ordered (or rather disordered) and theyr scylmaticall orderers also, vtterlye dispysing and impugnyng, not onely the oblation or sacrifice of the masse, but also the reall presence of h body and bloude of our sauour Chryste in the sacrament of h Altar, therfore I say, that all suche bothe dampnably and presumptuously dyd offende against almyghty God, and also most pitefullye begyled the people of thys realme, who by thys meanes were defrauded of the most blessed body and bloude of oure sauour Chryst, and the most comfortable fruyte thereof.

The exposition of

of, and also of the sacrifice of the masse, and of the inestimable fruite which commeth thereby. Of whiche thynges the truth at large and sufficiently in the exposition of the sacramēt of the Altar is already taught and proued. And seing that every man (be he neuer soo simple) maye sufficiently hereby perceyue howe these late counterfetid ministers, haue in so weightie a matter deceyued the people, concernynge eternall saluation, and greatly abused them and brought the into a most lamentable state, you may thereby consider both what thanks you owe to almyghty God who hath restored vnto you, the ryght vse of the sacramentes agayne, and also howe much you ought to esteeme the ryght preisthode, nowe brought home agayne, by which, as an ordynary meanes, God worketh hys graces emongest you: & do you not herein forget for your part, the saying of s. Paule in his first epyistle to Tymothie the firste chapiter which is this:

Qui bene præsunt presbyteri duplici honore digni habeantur, maxime qui laborant in uerbo, et doctrina. That is to say: Those preists

**Which rule Well, let them be counted
or iudged worthy of double honoꝝ
and specially they which labour
in the worde and teachinge.**

**And thus much we thinke sufficient for the laye people
to be instructed
herein.**

the Sacrament of Matrimony

**Of the Sacramente of Matrimony, With
the exposition or declaration thereof.**



hauynge hitherto obserued and kepte the ordye promysed in the peface of this boke, entreatynge of Baptyfme, Confyrmation, Penance, and of the Sacrament of the Aulter, whiche all in theyr due consideration, are sacramentes of necessitie, hauynge also spoken of the sacrament of orders, whereby a spirituall multiplication of the churche is induced, though no man herein be inforced or compelled but of his voluntarpe election and choyle doth take and receaue it. This place now requyrez that we shall here intreate of the sacramēt of Matrimonye, whiche doth folowe nexte in ordye, whereby a carnall multiplication, very expediente in a common welch is induced. And this sacramente of Matrimony doth differre a great deale, both in matter and fourme, and also in diuerse respectes els, from the other before sayde, and specially it differeth from Baptyfme, confyrmation, Penance; and the sacrament of the aulter, for that this Sacrament of Matrimonye is not of that necessitie as they are, but is in the free wyll of the man, and also of the woman, whiche freely maye chuse to marpe, or not to marpe, and neyther of them is compelled of precysse necessitie to come vnto it, and beyng besydes in that estate, that without it they maye be saued.

And very expediente it shall be, diligently to speake of thys sacramente of Matrimonye, aswell for that

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the persons, vicars, and curates maye, to all suche persons as lawfully may be coupled in matrimony, declare, bothe the institution of Matrymonye, the holynes and efficacie therof, the mysterye of this sacrament, and all other thinges thereto appertaynyng, as also for that this sacrament of matrimony (whiche in oure late schismaticall tyme, hath ben by seditious carnall preachers, or rather praters greatly unpugned) may hereafter for the worthynes and dignitie therof be better esteemed, accepted, and take. And to make a grounde, it shalbe well to descrybe and tell you, what matrymonye is, who is the author thereof, where it was instituted, what was the cause of the institution, who maye contracte it, how it is contracted, howe it oughte to be vled, and the gyftes or treasures of it, with other suche lyke, as they shall come in theyr place. And for the fyrste, ye shall knowe, that the learned do diffine, or descrybe matrymonye, to be a lawfull coniunction of a man and of a woman, hauinge in it an indiuiduall or inseperable bonde or knotte of lyuinge, whereby eyther to other must do as that vocation requyrez.

And when I do saie Lawfull, I do speake that to exclude such coniunctions as ar made betwixt man and woman contrary or agaynst the order of þ law, cōprehended in effect in these foure verses folowynge

Error, conditio, notum, cognatio, crimen,

Cultus disparitas, uis, ordo, ligamen, honestas.

Si sis affinis, si foris coire nequibis.

Hec facienda uetant conubia, sacra retractant.

That is to saie. Erroure, seruyle condition, a vowe, kynned, a notable crime, diuersitie of

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sayth oꝛ religion, violence, holy order, bonde to another Wyfe oꝛ husbande, publyke honestye, affinite, and impotency, Whiche thinges do let oꝛ foꝛbyd matrimony to be made, and do disanull it, yf it be already made.

And when I do saye coniunction, I do put in that, to declare that in this coniunction betwene the man and the woman, there muste be a voluntarpe consente of mynde betwene the sayd man and þe sayd woman, eyther beyng wyllynglye contente to take other, and to ioyne in this estate of lyfe. And when I do adde and saye, Of a man, and of a woman, I do put in those wordes, aswell to declare, that matrimonye can not be betwixte any, excepte the one be a man, and the other a woman, as also to exclude pluralities of husbandes & wyues. And when I do saye, hauinge in it an indiuiduall oꝛ inseparable bonde oꝛ knotte of lyuinge, I do putte in those wordes aswell to exclude that coniunction betwene man & woman, which is done by fornicatio, oꝛ other wise vnlawfully, and therfore hath not in it an inseparable bonde oꝛ knot, as also to declare, that after þe coniunction made betwene the man & the woman, it is not lawfull for either of the, during their life to take an other. And where I do say Whereby eyther to other muste do as that vocation requyꝛeth. I do declare therebye the offyce and duetye of the man to the woman, and of the woman agayne to the man accordyngelye, as that state of Matrimonye

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mony doth requyre, and albeit as touchynge the bonde, the man and the woman are sometymes by reasonable causes, approued by the lawe, separated, yet that separation breaketh not the bonde or knotte of Matrymonye.

Nowe that ye knowe what Matrymonye is, ye shall also haue declared vnto you Who Was the authoꝝ thereof, for knowledge whereof ye shall vnderstande, that the blessed Trinite, hauyng newly made the worlde, and beutyfied it with creatures, and last of all made man, dydde consyder that it was not expedient man to be alone, and therefore as scripture doth declare Genes.ii. dyd put Adam to slepe, & there in the time of his slepe, did take one of his ribbes, supplyeng flesh for it, and in conclusion did make thereof a woman, called Eua, byrnyng her to Ada, that by both they consentes (and the holye Trinite aydynge and assystynge therein, and beyng the verry authoꝝ thereof) a bonde or knotte of Matrymonye myght be made betwyxe Adam and Eue: where by Adam beholdynge the sayd woman, beyng brought vnto hym, and beyng vndoubtedlye inspyred by the holy ghoſte, dyd saye these wordes folowynge.

Hoc nunc, os ex ossibus meis, et caro de carne mea. Hec uocabitur uirago, quoniam de uiro sumpta est: quam ob rem relinquet homo patrem suum, et matrem et adhaerebit uxori sue: et erunt duo in carne una, that is to say:

This nowe a bone of my bones, and flesh of my fleſhe, he shalbe called *Virago*, because he is taken of the man: wherefore man shall leaue or forsake his father and mother, and shall adioyne

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adioyne or cleaue to his Wyfe: and they shall be two in one fleſhe. By whiche wordes it euidently appeareth, that God is the author, inuentour, and maker of Matrimony: which thyng to be ſo, Saint Mathewe in the .xix. chapiter of his Goſpell, Saynt Marke in the .x. and S. Paule in the .vi. and .xi. of his fyrſt Epiſtle to the Corinthians, and the ſayd Saint Paule in his firſt chapter to the Ephesians, do plainly affyrme and teſtifie, and ſo haue you thys poynte ſufficiently opened and proued vnto you.

And as touchyng the thyrde thyng, it is to wit, Where Matrimonye Was inſtituted, ye ſhall ſone learne that in the fyrſte and ſeconde chapter of Geneſis, where Moyses declareth that almyghtye God, hauinge planted paradylle, a place of great pleaſure, and therein puttyng man, whome he had formed, dyd not onely ioyne man and woman there together, as is beforesayde, but alſo dyd bleſſe the ſayde man and woman, ſayinge: *Crescite, & multiplicamini & replete terram.* That is to ſaye: **Do you encrease, and be you multiplyed, and do you replenyſhe the earth, or worlde.** whiche wordes were of ſuche effecte and vertue, beyng ſpoken of almyghtye God, that alwayes continuallye from the tyme that they were ſpoken, they do and ſhall to the worldes ende worke, and be auayleable, in the generation of thynges, as the greate learned man Chryſoſtome in his homelye, *De proditione Iuda*, doth playnelye teſtyfye.

Nowe concernyng the fourth poynt, it is to wit, **Wherefore Was matrimony inſtituted,** ye ſhall know

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knowe that considering the state of matrimonye, as it was in the tyme of innocentie, and before synne was commytted by Adam and Eue, so the cause of institution of matrimonye was double, one concerninge the persons married, and the other concerninge the issue that should come of them. And as touching the persons married, the cause in them is that there shoulde be thereby, the first and cheife copulation of humayne societie, hauing a true and an ampyable conjunction in it, of man and woman the one to rule, & the other to obey. And as touching the issue, & cause of mariage in that respect, is bothe, in honeste loue to byrnye fourth chyldren, and also Godlye and vertuously to byrnye vp the same, both which causes we haue expresse and set fourth in scripture, the firste, Genesis. ii. where God sayth. *Paciamus ei adiutorium simile sibi*. That is to say: **Let vs make an ayde or help vnto hym, lyke vnto hym selfe.** And the second, Genesis. i. where God sayth. *Crescite et multiplicamini. et replete terram.* That is to say: **Do you increse, and be you multiplied, and replenysh you & earthe.** And considering the state of matrimonye as it was after the synne or fall of Adam and Eue, then besides the foresayd. ii. causes there was a thirde, it is to wit to auoyde fornication, and that humayne weakenes and infirmitie myght haue therfore, the honest remedy of maryage and lawfull copulation, accordynge wherevnto Saynte Augustyne De Genesi ad literam. in hys nynte boke and seuenthe chapyter, saythe thus. *Deniq; uiriusq; sexus infirmitas propendens in ruinā turpitudinis, recte excipitur honestate nuptiarum: ut quod sanis possit esse officium, sit egrorum*

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egrotis remedium. That is to say: Finally or for conclusion, the infyrmities or weakenes of bothe the kyndes (it is to witte of man and woman) prone or ready to fall into the ruyne or decay of fylthynges, is wel holden vppon or preserved by the honestie of matrimonye, that is, which myght be vnto the innocent or hole persons an offyce or duety, myght be vnto the sycke or weake persones a remedy or helpe.

And here by the way ye shall note, that if our forefathers Adam and Eue, had not synned, then they & theyr offsprynge shoulde not haue bene troubled with the pryckynge or styrrynge of the fleshe, nor with the feruor or rage of carnall lust, but should haue begottē or procreated chyldren withoute anye suche stirre or rage, and withoute any synne at al, yea and with me-ryte also, where after there fall, bothe they and theyr posteritie by the deadly lawe of concupiscence, inherynge vnto theyr members, (without the which carnall coniunction is not done) had not that libertie: so that nede it was, both them and theyr posteritie to haue some good ayde and helpe, to excuse carnall copulation (otherwyle culpable) and to make it laweful. And herebpon S. Augustine considering well this matter, doth attribute two offyces vnto matrimony before this fall of man, and the thyrde he dothe attribute vnto it after this fall of man. But yet besides these causes or endes, for which matrimony was by god in paradise instituted, there is an other, not yett lest but rather the chiefe and

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and principall (yf we consider and regarde the purpose of God herein) whiche is, that Matrimonye or maryage shoulde be a fyfte sygne or mysticall token, of that moost assured and stronge coniunction, that shoulde be betwene Chyist (yet, than to come) and the churche: whiche churche, everlastingly, before þ creation of the worlde, and from the begynnyng, God dyd preordeyne, choose and electe vnto hym selfe: as Paule wytnesseth in the fyfte chapters of his Epistles to the Ephesians, and to Tyte. For the vnspokeable wysedome of God, foresepyng, and knowing before, that man after his creation, thorough the wylynnes and deceat of the dewyll, woulde fall, and deserue eternall death, dyd most mercypfull in this his foresyght also, caste, determyne, and dyspose with hym selfe, a meane, howe man beyng fallen, myght again be restored and regenerated. And therefore appoyntyng vnto Chyist (who shoulde be the father, and parent of this generation) a maryage mete therevnto, dyd (to mans great and marueylous comforte) in the myraculous couplyng, and conioynyng of Ada, (representyng Chyist, then to come) and Eue, being formed and made of the rybbe of Adams syde, Adam beyng a slepe, dyd (I saye) as in a shadowe, and a figure, shewe before, and expresse the same knotte, and bonde of maryage of Chyist and the church. And this (as it were) plyghtyng of trouth, for this maryage to come, was farther by a promys made by God to man, confyrmed and ratyfied: when he sayde in the thyrde chapter of Genesis, that the sede of the Woman shoulde with his fote treade downe the
serpentes

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serpentes heade, which promysse from the beginning, continually, and from tyme to tyme, God almighty renued to the holy fathers and patriarches, and willed his prophetes to open and publyshe it.

And to passe ouer all other testimonies, how notably and playnely doth the prophete Oze in his thyrd chapter speake hereof, saying. *Et sponsabo te mihi in sempiternum et sponsabo te mihi in iustitia, in iudicio, et misericordia, et in miserationibus* Et sponsabo te mihi in fide. &c. That is to saye: And I will marye the vnto my owne selfe for euermore, yea vnto my selfe will I mary the in ryghte- wysenes, in iudgement, in mercy and in compassion. And in fayth also wyll I marye the vnto my selfe. &c.

Accordyng wherevnto Salomon, in hys notable & excellent boke called *Cantica Canticorum*. dyd synge and prophecie of this mariage, then yet to come, where he declaryng the great desyre and longinge that the hyde had, that the daye of solempnizinge the marriage (standing yet betwene hyr bydegrome and her, in onely handfastinge or plighting of faith & trowth) myght come, sayth thus. *Osculatur me osculo oris sui* That is to saye: Oh that he wolde kysse me with the kysse of hys mouthe. But finally when the daye drew neere, and the bydegrome was come downe into the worlde, howe dyd Ihon baptiste, the most holy brideman, reioyse of this the bydegromes commynge, and that the tyme was full runne out. And sayde as was sayd by S. Ihon the Euangelist in hys

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Gospell and in the .3. Chapter in thys maner.
Qui habet sponfam sponfus est, amicus autem sponsi qui stat et audit eam
gaudio gaudet, propter vocem sponsi: Hoc ergo gaudium meum impletum
est. That is to say: He that hath the bryde is the
brydegrome. And the friend of the brydegrome
who standeth and heareth hym, reioyseth
greatly to heare the voice of the brydegrome.
This my ioye therefore is fulfyllyd. So that
hereby maye appeare howe from the begynnyng of
the woulde, the church hath bene betrothed to
Chryst. His seruantes the prophetes were sente,
which shoulde call them, that were bydden, to ma-
riage. At length came Chryst the brydegrome, more
beutyfull then the chyldren of men, to whom while
he dyd ascend or goo by to the bryde chamber of the
crosse, and there falling into slepe, the heuenly fa-
ther out of his sonnes syde, beinge opened with the
speare of the souldiour, did belyner, and as it were
shape vnto Chryst his betrothed bryde, the church,
and so beautified her and coupled them two toge-
ther in such an indissoluble band or knot, that ever-
lastingly they shall contynue and cleave together, as
two in one flethe. And so is fulfylled and consum-
mate that marpage, so longe before pefigured, so of-
ten promysed to the patriarches, so playne ly spoken
of by the prophetes, and contynually in the lawefull
marriage of man and woman, mystically represented
and remembred, of whyche S. Paule sayth. Ephes. 5.
Sacramentum hoc magnum est: ergo autem dies in Christo ecclesia
That is to say: This (speakyng of Sacramente)

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is a high or great mystery, I meane it trulye,
in Christe and the Churche. And thus muche
haue we spokē to declare, what matrimony is, who
is author thereof, where it was first instituted, and
what were the causes of the institution. Next there-
fore accordyng to our proposed diuision in the begin-
nyng of this sacrament, is to speake of the .v. pointe
that is, who may contracte matrimony: for know-
ledge whereof ye shall vnderstand, that the lawe or
ordynauce made concernyng persons which are to
be allowed vnto, or relected from matrimonye, is
an ordynauce, or lawe prohibitoze, that is to saye,
forbydding some, and permytting, sufferinge, and al-
lowinge all the rest not beyng forbydden: so þat who-
soeuer is not forbydden specially, or generally, to cō-
tracte matrimony, the same is consequently to be ad-
mytted and allowed vnto it, and this resolution to
be true, maye be proued by the rule of contraries,
which here also doth take his place, for yf I do well
knowe who cannot marye (whiche knowledge I
haue had all redy gyuen vnto me in the declaration
of the impedymentes or lettes to contracte matrimo-
ny) I shall by and by knowe who may contract
matrimony. *Quia contrarium eadem est disciplina et cognito uno
de contrarijs cognoscitur et reliquum.* In dede certayne per-
sons there are forbydden both by the Cypyll and al-
so by the Canon lawes, to marye together, as ap-
peareth (amongest many other places) in the titles de
nuptijs, et de consanguinitate et affinitate, In so muche, that be-
twene those persons that are in linea ascendenti uel descendenti
marriage is utterly forbydden, and betwene those

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persons that are in the collaterall lyne, marriage can not be made, yf eyther of the persones whiche is to be marryed, be of kyured or allyance vnto the other in the .iiii. degre or vnder. And of speciall prohibitions concernyng matrimony, ye haue mentio made in scripture both in the .xviii. and .xx. chapters of Leviticus, and also in the .xxii. of Deuteronomij, which places shall sufficiently and playnely open & declare thys matter vnto you. And now we concernyng the syxte poynte which is howe matrimony is contracted, ye shall vnderstand, that if matrimonye be considered as touchyng the bond & knotte thereof only, so matrimony is contracted and made by the onely lawefull consent of the man and of the woman, that maye be coupled, and ioyned together in matrimonye, for the p[ro]se whereof, wordes of the present tyme, or sufficient and equiuallente signes, are by the order of the lawe necessarye p[er] requyred to testifie that consent.

And yf matrimony be considered as touchyng the full and hole perfection thereof, then matrimonye may be sene so contracted, when not onely such consent is had, but also carnall copulation, therevpon doth folowe. Example after the fyrste consideration may be taken of our first parentes Adam and Eue, who by our lord in paradysse, were before there fall and in the state of theyr innocency, ioyned in matrimony, by coniunction of myndes, though there then betwene them was no carnall copulation at al, and yet true matrimony, for as the lawe saythe. *Nuptias non concubitus sed consensus facit.* That is to saye: **Consente doth**

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doth make matrimony, and not the carnall copulation of lying together. And as for example after the second consideration of matrimony, it may also be taken of our sayd parentes after their fall, and when they were for theyr transgression expelled out of paradys, for beyng man and wyfe, they dyd then carnally knowe eche other, and had thereby generation of Chylde, as appeareth in dyuerse places of scripture, and especially in the .v. and .vi. chapters of Genesis. And touchynge thys diuersitie of considerations in matrimony, with the diuerse significations thereof, and of many thynges els apperteynyng vnto the same, who listeth maye haue recourse to the .xxvii. cause and .ii. question, where he may see the iudgemente of S. Chrysostome S. Ambrose S. Augustyne and of many other in thys matter, and lyke wyse he may haue in the chapter *Ex publico, de conuersione coniugatorum* And as touchynge the .vii. poynte which is howe matrimony ought to be vsed ye shall note herein the counsell of S. Paule in p. .vii. chapter of his first epistle to the Corynthyans, toher speakyng to maryed persons, and exhortyng them to vse them selues in theyr vocation after a good and perfect sorte he doth saye thus. *Hoc itaq; dico fratres, tempus breue est, reliquum est ut qui habent uxores tanquam non habentes, sint.*

That is to say: Therefore brethren I say thys vnto you, the tyme is short, there remayneth, that they whych haue wyues be as though they had none. And the same Saynte Paule declarynge howe purely and clenely maryed folkes shoulde

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should vse them selues in matrymouye, dothe in the fourth chapter of his first epytyle to the Thessalonians say thus. *Hec est enim voluntas dei sanctificatio uestra ut abstineatis uos a fornicatione ut sciat unusquisque uestrum, uos suum possidere in sanctificatione et honore, non in passione desiderij sicut et gentes que ignorant deum.* That is to saie: This in dede is the Wyll of G O D, your sanctification, that ye do abstayne from fornication, that euery one of you may learne or knowe to possesse his selfe in sanctification, and honour, not in passion of desyre or luste, as the gentyles also, Who do not knowe G O D.

And the selfe same Saynte Paule also declaring fether howe marryed folke should vse them selues & one vnto the other, dothe in the .v. chapter of his Epytyle to the Ephesians say thus. *Mulieres uiris suis subdite sunt sicut domino, quoniam uir caput est mulieris sicut Christus caput est ecclesie, ipse saluator corporis, sed sicut Ecclesia subiecta est Christo ita et mulieres uiris suis in omnibus. Viri diligite uxores uestras sicut et Christus dilexit ecclesiam.* That is to saie: Let Women be subiecte vnto theyr husbandes as to oure Lord, for the husband is the heade of the Woman, as Chryst is the head of the Church, he is the saviour of the body, and as the church is subiecte vnto Chryst, so let Women be vnto theyr husbandes in all thynges. Ye husbandes do ye loue your Wyues as chryst hath loued the Church.

Apocryph

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Moreover the same S. Paule in the vi. chapter of the sayde Epistle, teachyng marryed folkes to whom God hath sent chyldren, howe they should be thei chyldren, doth say thus. *Educate illos in disciplina, et correptione domini.* That is to saye. Brynge vp youre chyldren in the discipline, and chastisement of our Lord. Dyuers examples we haue of this, in the holy scripture, as of Sara the daughter of Raguel, and of yonge Thoby her husbände, of whom mention is made in the. viii. chapter of Thoby, and also of that godly and modest matron Sara, and Abraham her husbände, of whom S. Peter, in the thirde chapter, of his first Epistle, sayth thus. *Sic enim aliquando et sanctae mulieres, sperantes in deo, utabantur se, subiectae proprijs uiris, sicut Sara obediebat Abrahae, dominum cum uocant.* That is to saye.

For so sometymes holpe women also, trustinge in God, dyd tye them selues, beyng subiecte or obedient to their owne husbands, as Sara did obeye Abraham, callinge hym master, or Lorde.

Lyke examples are of the godly couples, Isaac, and Rebecca (Gene. xxv.) Helcana and Anna (1. Re. i) with sundry other, whiche all dyd be them selues in the state of matrimonye, that they continuallye luyed in the feare of God, in the chaste loue of wedlocke, in the honest affection or mynde towardes the byngynge furth of chyldren, and dyd also diligently loke vnto the godlye education of the same. And as concernynge the. viii. and last part of our sayde Summon, it is to wryte, of the treasure, getting, and

conservation

The exposition of

commodities of maryage, ye shall vnderstande that **S.** Augustyne in his .ii. booke vpon the Genesis, and the .vii. chapter thereof, teacheth vs, that matrimony conteyneth in it three gyftes, graces, or benefites: it is to wytte a sacrament, a sayth, and an offsprynge or issue.

Concernynge the Sacrament, he sayth that this is specially herein to be obserued, it is to wytte, that betwene the man and the wyfe there be no separation, and that neyther the man or the wyfe, beyng eche from other diuyned, do marye or couple them selues with any other: and so the vertue of this sacrament doth consist properly, and speciallpe in the inseperable, or vnbreakeable bonde of the mariage couenaunte, whiche (as we sayde before) is the principall or cheefe pointe belongynge to maryage. This couenaunt God assisteth, and this knot he knitteth, and beyng once knytte, he maketh it stronge, and establissheth it: yea, and further doth geue such grace with it, that they whiche abuse not that grace, maye be hable to kepe the marriage couenaunt vnmolested, and mutually so to loue one the other, as Chryste hath loued, and doth loue the churche. And by the ayde of the same grace, they shall and will frankly, truly, and most lowynghly, communicate one to another, all thynges accordinge to Goddes lawe, and mans lawe, and all maner of chaunces, good or bad, prosperitie, or aduersitie, they shall most contentedly and ouertly, rejoyce, beare, and vse together, tyll death thyn departe. This benefyte of this sacrament doth engendre an assured boldnes, or confidence and truste.

the Sacrament of Matrimony

trust of good conscience, by the whiche both the man and also the wyfe, are made sure that the state of matrimony (into the whiche they, in the feate of God, and for honeste and vertuous respectes onelye, haue entred, and truely and holilye obserued of theyr partes) is not voyde of the grace of GOD, but p GOD hath a care ouer them, yea and that thys their state of Matrimonye is also meritorius: accordynge wherunto *S. Paule to Tymothee .i. Epistle 2. Cap.* saith, *Mulier salua fiet per liberorum generationem, si permanserit in fide.* That is to saye. The Wyfe shalbe saued by

the bringyng forth of children, so that she cōtinue or perseuer in the fayth. And agayne in p last chapiter to the Hebrues, he sayth thus. *Honorable concubium in omnibus. Et thorus immaculatus.* That is to saye:

Mariage in all is honorable: and a bedde vndefiled And saynt Ambrose also in his seconde boke of the pattryparch Abraham and in the .ix. chapiter doth say, that a notable gifte of chastitie wyll folowe mariage, yf the persones so maryed do think berely that thys maryage wherein they are conioyned is prouided, procured, and done of God. Thys gifte of thys sacrament to them that diligently wyll ponder and consider the same, will especially edifye theyr consciences to them selues, and will also kyndle mutually the fyre of chaste loue betwene them.

The second benefite or gifte of matrimonye (*Saint Augustyne sayth*) is fayth, not meanyng that fayth and assured confidence which we haue in God, but that faythfull true and honest dealing, which is re-

Do. quyre

The exposition of

quipped to be betwene man and wyfe, in not hauinge carnall knowledg with anye other : the man not with any other, then with his true and lawfull wyfe, and the wyfe not with any other, then with her true and lawfull husbnde: whiche synguler gyfte, onely God in this sacrament imparteth and geueth of his goodnes to them, whiche (in suche sorte as we haue declared) are maryed, or els what man or woman is there of many thousandes, that beyng as they are beset with the snares, entisinges, and allurements of the worlde, the fleshe, and the deuyl, woulde not offende, and breake that bonde of sayth, and fidelitie, at the leaste, in harte and mynde, which Chryst hym selfe (Math. v.) iudgeth to be no lesse adulterye, then the fylthy and adulterous carnall copulation.

Nowe the thyrde gyfte or benefyte whiche saynt Augustyne sayth to be in Matrimonye, is issue or offspringe, for whiche cause cheifely matrimony is contracted, wherebnto the man and the woman, comynge in the feare of God, oughte so to respecte and regarde theyr yssue and offspringe, that in chaste and mutuall loue, they maye beget and byynge forth children, and in the sayth, feare, and religion of God, byynge vp, and instructe the same. And in so doyng, matrimonye not onely is voyde and cleare from all maner of faulte, but also hath his certayne meryte at Goddes handes. These thre gyftes concurringe in matrimonye, and causynge the accompanynge of man and woman together in carnall knowledg, to be by this meanes without synne, yea, and well vsed, to be merytorious to, howe great a grace then is annexed

the Sacrament of matrimony

nered to this sacrament of Matrimonye, of which
hitherto we haue intreated.

And here to conclude this counsell semeth good
to be gyuen to those that hereafter shalbe mynded &
disposed to mary, that they do chose to them suche a
mate, as neyther Gods lawe, nor manes lawe doo
prohibite them to take, and with whome they maye
conceyue good hope that they beinge ioyned in ma-
trimonye, shall leade an holy, Godlye, and comelye
lyfe, euer to contynue inseperably, duringe their
lyues, which is lyke they shall doo, when they not
rashely and indeliberatly, but with good aduysc co-
nsidering equalitie and vertue moze, then eyther car-
nall luste, worldly honour, or pryuate respectes, do
in the feare of God entre into this honest state of ma-
trimonye, entendinge thereby to serue God, there
country and frendes, lyuing also them selues
in honestie, iustice, and temperaunce, and
finally byinginge vyppre their children,
and gouernynge there familie in
vertue and God-
lynes.

¶ THIS.

The exposition of

Of the sacrament of extreme unction, and
the exposition or declaration thereof.



Havinge intreated sufficientely of five
of the sacramentes vsed in the catho-
lyke church, and none of them re-
maynyng indiscussed, sauynge one,
whiche is the sacrament of extreme
unction, we wyll nowe of it, beyng
the last in number and order, speake lastely & breifly.
And thoughe it be laste in number and ordre, as is a-
foresayde, and also commonlye is called the extreme
unction, that is to saye, the laste unction, yet ye shall
not vnderstand thereby that this sacrament can not
be ministred at any tyme, but when a man is cleane
without hope of lyfe, and shall in no wyse escape the
death: nor ye maye not thereby vnderstande, that af-
ter this sacrament of extreme unction, no other Sa-
crament, at anye tyme els, can be ministred vnto the
person so anoyled. for in dede this sacramente maye
be ministred in the entyre of the sycknes, and also
manye tymes elles, whensoever any greate malady,
or peryllous sycknes shall come to anye man, in so
muche that he who is daungerouslye sicke, and ther-
fore anoyled and anoynted, receyvinge and vsynge
this sacrament, maye (yf he escape the daunger, and
after fall into it agayne, or into any other suche lyke)
haue ministred vnto hym agayne this laudable, and
notable sacrament of extreme unction, whiche of it
selfe is both iterable (as Venaunce, Euchariste, and
Matrymonye is) and not alwayes ministred in the
catho-

the Sacrament of Extreme vncion

catholyke church, that the sicke person so sone as he hath receyued it shoulde incontinently departe oute of this worlde, and want his lyfe. But contrariwise that the sayde person both in soule, and also in bodye, maye (yf it so be sene good vnto almyghty God) recouer and gette health agayne. And this to be soo, those notable prayers full of all godlynes and sauourynge antiquitie bled now in the catholyke church agreynge with the counsaile and commaundement of S. James in the last chapiter of his epistle, do euidently and playnely declare and shewe vnto vs.

And although in oure wycked tyme small is the number of them that do escape death, haupyng receyued this sacrament of extreme vncion, yet that is not to be ascribed vnto the lacke or fault of this sacrament, but rather vnto the wante and lacke of stedfaste and constant fayth, whiche ought to be in those that shall haue this sacrament ministred vnto them: by which stronge fayth, the power of almyghty God in the prymityue church, dyd worke mightely, and effectually in the sycke persons enoynted, receyuyng this holpe and comfortable sacramente, and now for the lacke of lyke fayth in oure tyme, doth not worke after lyke sorte. Accordyng wherevnto we reade in the .vi. chapiter of S. Marke after this sorte. *Et non poterat ibi uirum ullum facere nisi quod paucos infirmos, impositis manibus curauit, et mirabatur propter incredulitatem eorum.* That is to saye:

And he (that is to saye Chryst) could not do any myracle there, sauynge that he dyd cure a fewe sicke persons, laying his handes vpon them, and

The exposition of

and he byd meruaille or wonder for the incredulitie or vnbelleife of them. This sacrament the is not called the sacrament of extreme or last vnction for that that death allwayes doth followe it, or for that that no sacrament can be mynistrred after to the person enoynted, but for that specially that all other vnctions beinge vled in the admystration of the sacramentes, do go before, & this vnction doth folow them. And here by the way forasmuche as we do speake of extreme vnction, ye shall vnderstand, that there are (as the maister of the sentence in hys. iiii. boke and. xliii. Distinction doth testifie) three kindes or sortes of vnctions, accustomed and vled in þ church, þ first vnction, in tyme, is that wherewith yonglynges (commynge newly to be instructed & taughte in the fayth and religion of Chryst, called in Latine *Catechumini*) are by the preist to be anoynted with al, vpon the breaste, and betwene the shoulders, & thys vnction is made onely with oyle olyue, beinge firste sanctified or consecrated by the bysshope, and afterwards vled by the preist in mynistration.

The seconde vnction is, that whiche is made or done, not with oyle alone, as the former is, nor with balme alone, but it is made and done with Chrylme, whych is made of oyle olyue and of balme, and so of two lyquors myngled and myrte together, the oyle to signifie þ clensing & purgynge of the conscience, and þ baulme to syngnify the swete sauor of good name & fame, required to be in the partie þ is therewith to be anoynted. And this vnction, so made w chrylme, is a pyncipall, and a cheyfe vnction, and the holy ghost, pyncypally

the Sacrament of Extreme unction

principally, or chryse, is gyuen in or by it. And with
thys chryse the heades of kinges and bysshopes are
to be anoynted, yea and the heades of the chyldern
baptized, are herewith aboue theyr foreheades by
preyste to be anoynted. Yea and synally the chyldern
which by laying on of the bysshopes handes, are by
the sayd bysshope to be confyrmed, muste also by the
sayd bysshope be signed wyth the crosse, and with the
sayd Chryse in theyr forehead be also by him anoin-
ted. And the thyrde unction, of whych we nowe
haue to speake and to intreate byon, is that where-
with sycke persons in the places accustomed are to
be anoynted withall. And thys unction is made al-
so of oyle olyue onely, being sanctified or consecrated
by the bysshoppe which commonly and customably
the sayd bysshope accordyng to the olde tradition of
the churche doth *in die cenae domini*. As Saynt Cyprian
in his sermon *de unctione* dothe testifre, And Saynte
Dyonys also in his boke *de ecclesiastica hierarchia* in the
fourthe chapiter. And nowe concernyng the institu-
tion of thys sacrament, we do rede Marti. vi. howe
Chrst callyng vnto hym his .xii. Apostles, and sen-
dyng them fourth by two and two, dyd prescrybe
vnto them a certaine forme of embassade, or message
and dyd also gyue vnto them a certayne power
which they shoulde occuppe and vse.

And we do rede also there, that the Apostles so go-
ing forth dyd preach vnto the people penance, and
that they dyd cast forth deuyles, and also that they
dyd anoynte with oyle many that were sicke, who
therby were healed and cured. And we maye not
here

The exposition of

here thinke (as many haue folow the persons, folow-
ing there o'one fanfyes and dreames haue reported
and sayd) that these Apostles of Chryst were in thys
behalfe as common chyrgions, and that by mede-
cynes they dyd heale and cure the sicke, for as ye shal
perceyue anone by the testimony of S. James, this
healyng and curyng was many tymes both concer-
nyng the soule and also the body, wherefore the oyle
wherewith the Apostles did anoynte the sicke per-
sons, was sacramentall and mysticall sanctified oyle,
and therefore did so worke both in the body and also
in the soule of the sicke person. And after thys sorte
the catholyke church euen from the begynnyng hath
accepted and taken thys to be a sacrament of Chri-
stes institution and ordynaunce, and so alwayes co-
tynually hath reteyned and kepte it, takynge for a
testimonye of the fundation and ground thereof, the
sayd. vi. chapiter of Saynt Marke, so by the auncy-
ent fathers of the churche moste lernedly and godly
expounded and interpreted, wherevnto is adioyn-
ned the testimony of Saynt James in the last cha-
piter of his canonical epistle, wher he being a blessed
apostle, and clerely expressinge and vtterynge y man-
ner and forme of the administration of thys sacra-
ment, which he had receyued of Chryst, and deliue-
red vnto the people to be of the obserued and kepte,
doth saye thus, *infirmatur quis in uobis iudicat presbiteros ecclesie
et orent super eum iugentes eum oleo in nomine domini, et oratio fidei
saluabit infirmum, et alleuiabit eum dominus, et si in peccatis sit remittens
eum.* That is to say: Is there any sicke emongs
you: lette him brynge in the prestes of the
churche,

the Sacrament of Extreme vntion

churche, and let them praye ouer him, anointing him with oyle in the name of our Lord, and the prayer of fayth shall saue the sycke, and our Lorde wyll lighten or ease him, and yf he be in synnes, they shalbe remitted vnto him. whiche wordes of S. James do manifestlye declare this vntion or anoylyng to be a sacrament, as hauynge a visibill sygne, and a promyse of grace annexed therevnto. And yf ye besides the thynges before rehearsed, and expressed in scripture, be desyrours to haue the testimonyes also of the auncient fathers of the churche, concernyng this sacramente of extreme vntion, as ye alreadye haue had in all the other, ye shall heare certayne of them, both of the greke and also of the latyn churche. And fyrst I wyll begynne with S. Chrysostome, who in his.iii. boke *De sacerdotio* and in the fyrst chapiter therof, intreatinge of the greate gyftes and graces gyuen by almyghty God vnto his faythfull people by the ministerye of the preistes aswel in regeneration as also after ward in the remission of synnes, doth incontinently for the profe therof byynge in the sayenge of S. James in the last chapiter of his sayd canonycall epistle sayeng *Infirmatur* (inquit apostolus) *quis ex uobis?* &c. Theophilacte also in his exposition made vpon the .vi. chapiter of saynt Marke, sayeth thus: *Quod unxerint oleo Apostoli, solus Marcus narrat, quod & frater domini Iacobus, in Catholica epistola dicit, infirmatur, inquit, quis in uobis, inducat.* &c. That is to say. That the Apostles did anoint with oyle, onelie Marke

Ce. (of

(of all the euangelistes) doth shew, which thing
(meanyng this holy anoynte) James the bro-
ther of our Lorde in his canonicall Epyistle,
doth speake of, sayinge: Is any sycke among-
gest you. &c. nowhereby also appeareth this place of
S. James, and that of S. Marke to be both vnder-
stande of this sacrament of anoynte.

And further in the same place, he (consequentely
declaryng the mysterye of the visibill and materiall
oyle, vbled in the ministracion of this sacrament) saith
*Est igitur oleum & ad labores uile, & lucis fomentum, & hilaritatis es-
fectuum significatq; misericordiam dei & gratiam spiritus, per quam a la-
bore liberamur, & lucem & gaudium hilaritatemq; spiritualem, accipimus.*

That is to saye: For oyle beinge good againste
laboure or Wearynes, beinge also the nourys-
shement of lyghte, and the cause or prouo-
cation of gladdenes, doth sygnifie the mer-
cy of G D D, and the grace of the holye
ghooste, by the whiche We are deliuered
from laboure or Wearynes, and do receaue
lyghte ioye & spirituall gladnes. with which
two places of Theophylacte, Decumenius also a
greke aucthor fullie doth agree.

To these foresayd aunccient fathers of the greke
church shall nowe be adioyned also other of the La-
tyn Church, and fyrst saynt Hieronie vpon y sayde
vi. of S. Marke doeth saye thus. *Cum ungebant oleo egros*
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the Sacrament of Extreme unction

ros, infirmitatem, fidei uirtute corroboram. That is to saye:
When they (meanyng the disciples sent furthe by
 Chryste) dyd anoynte the sicke folke With the
 oyle, they by the vertue of saythe, dyd make
 them stronge. Accordyng wherevnto Saynte
 Augustyne also in the iiii. chapiter of his second boke
 De uisitatione infirmorum, wytyng to his Nephewe, lyeng
 on his death bedde, giueth him this counsaile saieng.
 Nec prætermittendum est, illud apostoli iacobi præceptum, infirmatur quis
 in uobis: inducat præbiteros ecclesie ut orent super eum, ungentes eum
 oleo sancto, in nomine domini IESV, & oratio fidei saluabit infirmum.
 Ergo sic roges de te, & pro te fieri, sicut dixit apostolus. Imo, per Apostolos
 lum suum dominus. Ipsa uidelicet olei sacra delibutio, intelligitur spiritus
 sancti typicalis unctio That is to saye: That com-
 maundement of Saynt James the Apostle
 is not to be omittted or ouerpasse of the. Is
 any man sicke emongest you: let hym bring
 in the preystes of the church. that they may
 praye ouer hym, anointing him With e holý
 oyle in the name of our Lorde Jesus, And e
 prayer of sayth, shall saue the sycke. There-
 fore desyre thou, that of the, and for the, so it
 may be done, as Saynt James the Apostle,
 yea rather, our Lorde by his Apostle did say,
 for surely the anointing With the consecrate
 oyle is vnderstand to be a typicall anointing
 of the holýe Ghoste.

The exposition of

Hauinge nowe brought forth sondry authorities both of scripture and also of the fathets, we shal (to satisfie you so far forth as we can, and for the plainer opening of this sacrament of extreme unction) giue vnto you here the definition of the same sacrament whiche is this.

The Sacramente of Extreme unction, is the dew annoyning of the penitent sicke person doon by the pyeste, with consecrated oyle, for the remedye or easynge of the sayd penitent, in soule, and for the recovery of corporall helth if it be so thought expedient to God. In which diffinition when we say (the penitent sicke person) we do meane therby that this sacrament is mynistrred frutefully, onely to those y be members of Christes church, and to such as, being once fallen oute of the state of grace by deadly synne, haue been by penauince restored agayne to y sayde grace, and therevpon by thys sacramente are strengthened and comforted in theyr agonye and fight agaynst the deuyll, who in the tyme of sickness and veneration of mans bodye, is mooste busye to assaulte him. And albeit that thys sacramente be of thys notable effecte, yet no man ought to conceyue thys bayne false hope of the effecte of the same, that he hauing lyued in fylthy and abhominable synne is not caryng to be from it deliuered by true penauince shall by the onely mynistration of thys sacrament of extreme unction, haue all his synnes forgiven hym.

And where further, in the sayde definition, is conteyned, (for the remedye or easynge of the sayde penitent

Sacrament of Extreme unction

penitent) ye shall note that concerning the soule, no man may doute, but that at all tymes the infirmitie thereof in the sycke person duely repentyng may the soner by the vertue of this sacrament be eased, according to the promise of the holy Ghost in the aboue rehersed wordes of Saynt James, And as concerning the infirmitie of the body, it also may be hoped and looked for the soner by the worthy receyving of this sacrament, yf God (who knoweth our necessities, and can, and also will dispose all thinges sweetely and also pleasantly to the attayning of euerlasting comforte, whiche all good men cheifelye desyre and praye for) so thynke it expedient for the sycke person. And here to knytte by the matter, where an ende is made of all the .vii. sacramentes, we can doo no lesse then of chrysten charitie to wishe that al those (who in this late scismaticall tyme haue vndoubtedly by instigation of the dewll, eyther vtterly contempned, or litle regarded these sacramentes, and emongest them specially this sacramente of extreme unction, will now after our ioyful reconciliation to the vnitie of the catholyke churche, regarde all the sayde sacramentes as they ought to do, and so lyne heare in this transitory worlde, that they comyng to their extreme passage, which at one time or other they can not escape, may from death come to lyfe, and from death of the body haue euerlastyng lyfe of the soule, and in conclusion after the generall resurrection, haue the body ioyned vnto the soule, in blyssed euerlasting, whiche almyghty God graunt vnto vs all.

Here

The exposition of

Here now we do folowe the ten commaundementes of almyghtie God, whiche are taken oute of Exodus the. xx. oute of Leviticus the. xxvi. and out of Deuteronomie the. v. chapter.

- i.** Thou shalt not haue straunge Goddes before me.
- ii.** Thou shalt not make to the anye grauen thinge, nor anye likenesse of anye thinge that is in heauen aboue, and that is in earthe beneth, nor of them that be in the waters vnder the earth: Thou shalt not adore them, nor honour them with goddes honour.
- iii.** Thou shalt not take the name of thy Lord God in vayne.
- iiii.** Remember that thou kepe holye the Sabbath daye.
- v.** Honour thy father, and thy mother.
- vi.** Thou shalt not kyll.
- vii.** Thou shalt not commytte adulterie.

Thou

Thou shalt not steale.

viii.

Thou shalt not vtter oꝛ beare false Witnesse

ix.

**Thou shalt not couette thy neyghbours .x.
house, noꝛ desire thy neyghbours Wfe noꝛ his
seruaunt, noꝛ his maiden, noꝛ his ore, noꝛ his
asse, noꝛ anye thinge that is his.**

110. The p[re]face of the .x. commaundementes.



Three partes of our promysse, beyng
nowe perfourmed, it is to wytte, first
what sayth is, and how it is to be ta-
ken in this boke, secondly, the exp[os]-
ition of the twelue articles of the chri-
sten beleif, thyrde the declaration
of the .vii. sacramentes, the promysed order nowe re-
quyeth, that in this fourth place, the ten commaun-
dementes, with theyr declaration, be set fourth vnto
you, for an introduction vnto whiche ye shall note
four poyntes: fyrste, what is the lawe, or the com-
maundemente of God, Secondely, howe the com-
maundements of God must be obserued, to the plea-
sure of God, and our saluation: Thyrde, what gre-
uous punyshmentes God doth in holye Scripture
threaten and manace vndoubtedly to be inflicted to
the breakers of his commaundementes, and fourth-
ly, what great rewardes the keepers of his law, and
cōmaundementes, shall receaue at Goddes handes.
Touchinge the fyrst poynte, which is, what the law
and commaundement of God is, you shall knowe
that the lawe of God, is a rule gyuen to vs of God,
for the good guydynge of our selues. whiche rule de-
clareth, and sheweth to vs, what is the wyll & plea-
sure of God for vs to doe, or not to doe, in thoughte,
worde, and dede. And when I call it a rule, I meane
that as the byckelayer cannot make a wall euen, &
strayghte, withoute the direction of his lyne, nor a
mason can not heve any coigne or assler stone, with-
out

the .x. Commandementes

but the direction of his squyre and rule, nor the hypp-
master can guyde or styre his hypppe safely to good
hauen, or harborough, withoute the direction of the
compasse, so neyther man nor woman can order,
guyde, and rule theyr lyfe evenly, dyrectly, & streight-
ly, to the wyll and pleasure of almyghty God, with-
out the knowledge and direction of his lawe, and
commaundementes, which are the lyne, rule, squyre,
and compasse, whereby we maye reare out workes
bryghtly, frame our selves in vertue constantly, and
gouverne the course of lyfe into the hauen of felicitie
prosperously. And where I saye, that the commaun-
dementes are geuen to vs of God, I declare thereby,
that onely God hath, both (throughe the lawe of na-
ture) in our hartes prynced them, and also in the law
of Moyses with his owne synger, (that is to saye, by
the vertue of the holy spyryte) in two tables of stone
wrytten them. And laste of all our sauoure Chryste,
beyng both God and man, hath ratified and exposi-
ded them in the newe lawe of the Gospell: to the in-
tent that with all diligence we shoulde studye to ob-
serue and kepe the sayd commaundements, not one-
ly because they are so expediente and profitable vnto
vs, but especially because that they are geuen to vs of
God, who therby doth declare to vs his godlye wyll
and pleasure, vnto whom both we, and all creatures
els, are bounde to be obedient.

And as touchynge the seconde poynte, whiche is
howe we muste obserue and kepe the commaunde-
mentes of God to his pleasure, and thereby obtayne
of him rewarde in heauen, ye shall here note, that we

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must kepe the commaundementes three maner of wayes, first holy and fully in theyr perfecte number, being ten, accordyng wherevnto in the first chapter of S. Luke, in the high and greate commendation of Zachary and Elizabeth, the parentes of Saint Ihon Baptyste, it is wyttten. *Erant autem iusti ambo ante deum, incedentes in omnibus mandatis et iustificationibus domini, sine querela.* That is to say: And thei both were iust before **G O D**, Walkyng or lyuynge in all the commaundementes & iustifications of **G O D** Without any complaynte agaynst them.

And I do saye those wordes Holye and fully, forasmuch as it is not inough to kepe parte or some of the sayd commaundementes of God, and to leaue parte of them vnkepte: But as in a harpe, a lute, or a byol (being instrumentes of musycke) every string with other must be tuned, and none lefte vntuned, lest thereby some vnpleasant soundes, and discords might be vttered, so we muste putte all and euerye the commaundementes of God, to theyr tuneable fashion and practyse, lest that yf any be left vnused or vnexercised of vs, there might to the pure and cleane eares and iudgemente of Almightye **G O D**, come thereby some vnpleasaunte sownde, and vnswete reporte of our lyues and doynges.

Accordyng wherevnto Saynt James in the .ii. chapter of his epistle sayeth. *Quicumque totam legem seruauerit, non offendat autem in uno, factus est omnium reus.* That is to saye:

whosoer

No hoſoeuer ſhall kepe the hole lawe, and yet offend in one poynte or parte thereof, is become gyltie of all.

The ſecond way by whiche we muſt kepe y commaundementes of God, is that we doo kepe them with a ryght intention: that is for the loue, for the honor, and for the glory of God onelye, and not for anye honoure or glorie, to be geuen to vs, of man in thys lyfe.

For whoſoeuer in doinge of hys good dedes, intendeth principally to get honor, glory or reward of man, hath a woronge intention, and hys dede ſoo done (yea although it be commaunded of God) is not pleaſaunte or acceptable vnto God. And of thys ryghte intention ſpeaketh our ſauour Chyſt in the vi. chapiter of Saynte Mathewe ſayinge. *Lucerna corporis tui eſt oculus tuus. Si oculus tuus fuerit ſimplex, totum corpus tuum lucidum erit. Si autem oculus tuus fuerit nequam, totum corpus tuum tenebroſum erit.* That is to ſaye: The light of thy body is thine eie. If thine eie be ſimple or clere, then all thy body wilbe bryght or cleare, but yf thine eie be euill or nought, all thy bodye wilbe full of darkenes.

Hear by the eye is vnderſtanded the intende, the regarde, or purpoſe of mans hart, and by the bodye, is ment the wordes, actes, and dedes of man, proceedinge from the harte, and by that intende directed and ordered.

ff. ii.

Therefore

Therefore Saynt Paul agreeing hereunto doth exhorte vs in his first Epistle to the Corinthians, and in the .x. chapiter, saying thus. *Sine manducatis, sine bibitis, sine aliud quid facitis, omnia in gloriam dei facite* That is to saye: Whether ye do eat, Whether ye do drinke, or Whether ye do any other thinge els, do ye all thinges vnto the glory of **G O D**

Nowe the thyrd way whereby we must obserue the commaundementes of **G O D**, is with constancye and perseueraunce to continue in the doyng of the. For as our Sauour Chryst sayeth in the .x. of Mathew. *Qui perseuerauerit usque in finem, hic saluus erit.* That is to saye: He that doth perseuer, or continue, vntill the very ende shall be saued. And in dede so constantlye we shoulde kepe Goddes commaundementes, that no temporall payne threatened or put vnto vs in this worlde, shoulde moue vs to breake any of them. Such a constant seruaunt to God was Susanna of whome we reade in the .xiii. chapiter of Danpess, that when she was prouoked to y synne of adultery by two olde iudges, vnder no lesse paine then to be accused in open iudgement, whiche was death by the lawe, she woulde not graunte to that synnefull dede, but sayde these wordes. *Angustie sunt mihi undique, si enim hoc egero, mors mihi est: si autem non egero non effugiam manus uestras. Sed melius est mihi absque opere incidere in manus hominum, quam peccare in conspectu domini.* That is to saye: Alas I am in trouble on euery side, for yf I committe this dede it is death to me, and if I doo it

it not, I cannot escape your bandes. Well it is better for me to fall in to the hands of me,

not committing
this acte

than to synne in the syghte of GOD.
We wyll passe ouer the honorable auntyent father Eleazar mencyned of in the seconde boke and the .vi. chapiter of the Machabees. We wyl not stay vpon the .vii. brethren and theyr mother, spoken of in the .ii. boke and seuenth chapiter of the Machabees, of whiche one of the chyl dren sayde. *Parati sumus magis mori. q̄ patrias delleges preuaricari.* That is to saye: We are redy rather to die, then to breake or transgresse the lawes of God which oure fathers kepte. But of late dayes, in the tyme of oure pestiferous scisme, the new broched brethren, rather woulde tumble to hel headelonge, then they would doo as the catholyke Churche from Chrystes tyme hetherto hath done, concernyng the lawes of GOD, and the rytes of the sayde catholyke churche. And yet forsooth they wyl chaleng martyrdome, but those seuen innocentes doo condempne them in this case. And thys now we haue ye heard howe ye should kepe the commaundementes of GOD to his pleasure, firste in keepyng them all and euery of them, and not in keepyng some, and to offende in the other. Secodly in keepyng them with a ryght intention, whyche is for the loue of God, and eternall rewarde, whych is God hymselfe. And thyrddly in obseruyng the same with constancye and perseueraunce to the ende of our lyfe. In which doinge, ye kepe them to the pleasure of God, and to your eternall saluation & without

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oute keepyng of them ye neyther can please him, nor haue lyfe euerlastyng, accordyng to Chyestes owne sentence and iudgement, when he sayd. *Si uis ad uitam ingredi serua mandata.* That is to saye: If thou wylte entre to lyfe, kepe the commaundementes.

Nowe to come to speake of the thyrde parte or poynte of our diuision, made in the begynnyng of this preface, it is to wytte, of the greuous paynes punishmentes, and afflictions that God in scripture doth threaten and menace to be inflicted vpon such as breake hys commaundementes, ye shall vnderstand first that the trangressours of Goddes law, & commaundementes are generally accursed of gods owne mouth, as the Prophette Dauid in the. *118.* Psaline declarethe, sayinge: *Maledicti qui declinant a mandatis tuis.* That is to saye: Cursed be they which doo declyne or swarue from thy commaundementes. And of the particuler, sharpe, and dredfull scourges, punishmentes, and plagues, whiche do lyght vpon the trangressours of these commaundementes, ye may rede in the. *xxvi* chapiter of *Leuiticus*, and in the. *xxvii* and. *xxviii.* chapiters of *Deuteronomy*. And howe that (to the terrible example of other) almyghtye God hath from tyme to tyme executed his Iustyce vpon aswell pryuate men & women, as also vpon myghty rulers, prynces, kynges, and emperours, besydes the vpon Townes, Cities, ye, & hole countreyes and kyngedoms, in scourgyng, tormentyng, afflictyng and plagynge them, for breaking & trangressing of his lawes & commaundementes,

the .x. commaundementes

mentes, the scriptures most habundantly do testify. As that some were of the earth swallowed by quicke euen vnto hell and everlastynge payne, and that o-ther some (yea fyue hole Cities) with fyre & bryme-stone, poured downe from heauen were quyte bzent by and consumed, and ferther that a greate num-ber of chyl dren by beares sent by God sodenly were deuoured, for theyr lewde and wycked behauioure, with very many other such lyke terrible examples in the Scriptures at large sufficiently expressed, which were to longe, particulerlye here to rehearse, and are easye there to be founde. Wherefore to con-clude thys thyr d parte, we aduise all men to haue contynually before theyr eyes, that dreadeful saying of S. Paule in the .vi. to the Romaynes. *Stipendia pecca-
timor* That is to saye. The stipend or rewarde of synne is death. Meanyng thereby, not onelye here in thys worlde, temporall death of the body, but also after thys lyfe, death eternal & payne in hell fyre.

And as concernynge the fowerth and last part of our first proposed diuision, it is to wytte, of the great rewarde and blessinges which shall come to them that in such sorte as before we haue expounded kepe the lawes and commaundementes of allmigh-tye God, fyrst ye shall note those comfortable words of almyghty God in y^e twentyth chapiter of Exodus, where he sayth of hymselfe thus. *Faciens misericordiam in
millia, his qui diligunt me: et custodiunt precepta mea.* That is to saye: Doynge mercy vnto thousands, to the that loue me, & kepe my commaundements.

And

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And agayne in the .xxvi. of Leuiticus, he sayth, si in præceptis meis ambulaueritis, & mandata mea custodieritis, & feceritis ea: dabo uobis pluuias temporibus suis, & terra gignet germen suum, & pomus Arbores replebuntur. That is to say. If ye walke in my preceptes, and kepe my commaundementes and do them. I wil geue vnto you raynes in their due seasons: and the earth shall bringe furth her sede, and the trees shalbe replenished with fruite. In the .vi. chapter also of Ecclesiasticus, it is wyrtten, Cogitatum tuum habe in præceptis dei, & in mandatis illius maxime assiduus esto, & ipse dabit tibi cor, & concupiscentia sapientie dabitur tibi, That is to say: Haue thy thought in the preceptes of God, and be thou continually occupied in his commaundementes and he will geue thee a harte, and desyre of wysedome shalbe geuen to thee. whych thinge is well proued by the testimonye of kynge Dauid, who sayth of hym selfe in his .cxviii. psalme. *Super senes intellexi, quia mandata tua quasiui.* That is to saye: I haue had vnderstanding, more then the olde men, because I haue soughte thy commaundementes.

And here omittynge infinite testimonyes of scripture, whiche declare, that not onely in this worlde, all helth, welth, and prosperitie is promised to the keepers and obseruers of Goddes law, and commaundementes, but also after this lyfe a crowne of immortalitye, and eternall ioye and blysse: we wyl here conclude

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clude repeatinge agayne one shorte sentence of our
sauour Chyyst in the .xix. of Mathew, where he
saith thus *si uis ad uitam ingredi serua mandata.* That is to sai:
If thou wilt entre into lyfe, kepe the com-
maundementes.

¶ The exposition or declaration of the fyrste
of the ten commaundementes which is.

Thou shalt not haue straunge godes be-
fore me.



HAVINGE in this matter first set forth
vnto you the number of Godes com-
maundementes, & perfectly know-
inge them ye maye bothe kepe them
your selues, and also of chrysten cha-
ritie teach them to other, especiallve
of your family & householde, And hauyng in the pre-
face of these commaundementes declared vnto you,
what is the lawe and commaundement of GOD,
howe also the commaundementes of God muste be
obserued, what punishmentes God doth manace &
inflicte to the breakers or trangressours of his com-
maundementes. And fynally what rewarde the ke-
pers of Godes commaundementes shall at Godes
handes receyue. Hete and conuenient now it shall
be to expounde and declare the sayde commaunde-
mentes, accordynge as heretofore in the preface of

¶ Eg, thys

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this booke hath bene promysed vnto you, and for the better knowledge of this matter, ye shal vnderstand that thys doctrine of commaundementes contained in Dicalogo, that is to saye in tenne sentenſes, was first written in two tables of ſtone, by the hande and power of almyghty God, and deliuered vnto Moyses in a mountayne Called Sinai, to be declared vnto the Israelites or Iues, which were forbydden to come vp to the Mountayne, and were benethe standynge at the fote of the hyll: the circumstance of whych matter is wonderfull large and notablie sette fourth in Exodi. 19. and in Deuteronomi. 4. where emonges other thynges, dothe clearely appeare, that in the gyuing of thys doctrine conteyned in these two tables, there was a terrible or a fearefull fyre, a greate smoke, and notable thunder & lightynge: partly to signifye the stony hartes of the Iues, partly to declare the greate burden and heauynesse of the lawe not hable of her selfe and by her owne power to iustifie, and therefore neding fether helpe of grace there in, and partely also to put in feare the hartes and consciences of the people, and to styrre them vp to seke and labour for helpe at goddys handes, to fulfill the sayde lawe, which fashion and maner of gyvinge the sayde lawe in the olde testament, both muche differ from the fashion & maner of gyvinge the euangelicall lawe in the newe testament: and yet in thys there is a greate agremente in both, that aswell in the gyvinge of these tenne commaundementes in the olde testament, as also in the gyvinge of the euangelicall lawe, in the newe testament,

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ment, there was a high place in which þe lawe was
gyuen, and also there was fyre. In the olde testamēt
the lawe was gyuen vpon a grosse & earthly moun-
tayne whych was called Syna, or Synai, takyng
the name of a precepte or commaundemente, in as-
much as the preceptes or commaundementes were
geuen in it, to bydle and kepe vnder the headye re-
bellious and stiffnecked people, not suffred to come
by to it, but commaunded to be vnder it: In the new
testament the lawe is gyuen in dede in a mountaine
but yet not called Syna or Synai, but called Sion,
which by interpretation dothe sounde or signifie a
beholdyng place, from whense all earthly thynges
may be considered or looked vpon, and from whense
being high and nighe vnto heauen, heauenlye and
celestiall thynges may be beholden. And therefore
the blessed Apostles beinge in theyr conclaue, in the
sayd mounte Syon, were of one mynde and quyet,
prayeng together and lokyng for the heauenly gifte
promised before vnto them by Chryst. In the giuing
of the lawe in Mount Syna, there was fyre, lyght-
nyng, and thunder, and dyuerse other thynges very
terrible, to signifie the cheife strength of the lawe to
to consyste in terror, and fearefulness, accordyng
wherevnto S. Paule in the.iiii.chapiter to the Ro-
maynes, doth saye. *Lex iram operatur.* That is to saye:
**The lawe dothe worke or brynge furthe
Wrathe.** In the gyuyng of the lawe in Mount
Syon, there was a vehement spyrte or blaske, but
yet bryngyng with it alacrity and Joye, and a fyre
Eg.ii. there

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there was, but yet not brēning the body, but lightening the blynde harte or mynde of man, and blyndelyng his slouthfull and dull will vnto goodnes, soo that not by terror or feare compelled as in þ old law, but incited and moued by hartly loue, he runneth in the waye of the commaundementes, forgettynge þ thynges behinde, and stretchynge him towarde þ thynges beinge before hym: that pleasynge God by keepynge his commaundementes he maye according to chrystes promyse, *Mathei Decimo nono*, enter into lyfe and reigne with Chryste.

In the fyrst of these two tables there are conteyned in effecte all those thynges which we oughte to doo vnto god, and wherein we ought to be occupied with god, that is to saye the very true serupce of god aswell internall as externall. And in the seconde table are conteyned, all those thynges whiche we owe vnto oure neighbour, and howe we on oure parte oughte to behaue our selues to hym. And yet heare must you marke that thys seconde table dothe issue or cōme from the fyrst table, so that the workes of þ second table cannot truelye be done withoute the workes and dedes of the fyrst table. For then in dede we maye be sene ryghtly and well to loue our neighbour, when withoute consideration of anye pryuate proffyte commynge vnto vs, and wythoute anye worldly or carnall respectes, we do onelye loue hym for Goddes sake, and do embrace and cheryshe hym as our owne selues, by cause that God, in whome is all our hope and trust, and to whome in harte and mynde

the .x. Commaundementes

mynde, we haue ioyned our selues, doth soo wyll vs
and commaunde vs to do. The great clerke Origen
(whome also Saynt Hierome foloweth) doth allote
oz appoynte vnto the fyrst of these two tables sower
commaundementes, makynge of *Non habebis deos
alienos coram me.* And of *Non facies tibi sculptile.*
two commaundementes (as we doo) vnderstan-
dyng in the fyrst to be forbydden all Idolatry spiri-
tuall oz internall, and in the seconde, al Idolatry ex-
ternall oz bodely. And vnto the seconde table he doth
allotte oz appoynt .vi. preceptes oz commaundemētis
knittinge and puttyng together for one precepte oz
commaundement, the prohibition of desyringe the
wyfe, oz Goodes of thy neighbour. But Saynt Au-
gustyne in hys second booke of questions, vpon Ex-
odus, in the .lxxi. chapiter, and as manye as doo fo-
lowe Saynt Augustyne, do appoynte vnto h fyrste
table thre preceptes oz commaundementes onelye:
ioyning our two first in one, and vnto the seconde
table, appoyntinge .vii. preceptes oz commaunde-
mentes, deuydinge our .x. oz last commaundement,
which is concernynge the vnlawefull desyre of the
wyfe and Goodes of our neyghboure into two spe-
ciall commaundementes, it is to wytte:

*Non concupisces domum proximi tui. and Nec deside-
rabis uxorem eius, non seruum non ancillam non bouē
non asinum, nec omnia que illius sunt.* whiche diui-
sion oz order, Saynte Augustyne doethe allowe
and folowe, especiallpe for that it settethe fourth:

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first, and representeth very lyuely the mystery of the holy Trinitie, in that, that the first commaundment is referred to the father, the seconde to the Sonne, who is the name and worde of God, and the thyrde to the holy ghost, by whose workynge in vs, we do kepe a sabboth, and do reste from all seruple workes, whiche the fleshe, destitute of the spirite, doth ingendie and byrnye forth in vs. And forasmuche as saynt Augustyne him self, euen in the same place before alleged, doth declare, that both these maners of ioyninge, or partynge the two first, or the two last commaundementes, were vsed and allowed in his tyme. And for that also, neyther in the one, or in the other maner of deuydinge or reckerynge these ten commaundementes, eyther the sense, the worde, or anye one iote of the matter is altered, no nor yet any more or lesse in eyther of the sayd. ii. tables thereby conteyned. Therefore no man ought with this our diuision (wherein for certayne good considerations, we followe Dygene, and S. Hierome) to be in any wyse offended.

folowynge then this our order, ye shall note that this commaundemente. Thou shalt haue no straunge Goddes before me. as it is the fyrste in order, so is it the most chief and principall amongeste them all, for in this commaundement God requireth of vs these four thinges, in which consisteth his chief and principall honour, it is to wytte, feare, sayth, hope, and charitie, and they to be geuen of vs vnto him, as beyng our onely and true God. And as concerning the first, that is to saye, feare, howe necessarye

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cessary a part of our seruice & duety towards God that is, Salomon in the .ix. chapter of his proverbs playnely and briesfly declareth, sayeng: *principium sapientie, timor domini.* That is to saye: The beginninge of Wisedome, is the feare of God. And of this feare also, our sauour Christ hymselfe, speaketh in the. xii. of Luke, declaringe there that God chiefly and principally is to be dyed and feared, where he sayth thus. *Timete eum qui postq̃ occiderit corpus, habet potestatem mittere in gehennam.* Ita dico uobis hunc timete, That is to say: Feare him who, after that he hath slaine or killed the body, hath power to put or cast into hel: thus I saye vnto you, feare him, And this kynde or sorte of feare, is commonly called seruple. But there is an other kynd or sort of feare due vnto god, wherof the prophete Dauid in his. xlviii. Psalme, speaketh sayeng: *Timor domini sanctus, permanet in seculum seculi.* That is to saye: The holy feare of God, continueth or abydeth for euermore.

And as concerninge sayth, whiche is the seconde parte of our duetie towarde God, there is wyttē of it in the. ii. chapter of Ecclesiasticks, after this sorte. *Qui timeris dominum, credite illi, & non euasabunt merces uestra.*

That is to saye: Be that feare oure Lorde, haue sayth in him, or geue credite to him, and your rewarde shall not be frustrate. And to entreate further of faith in god here in this place, we neede not but do referre you to h declaration therof, made before, both vpon the acceptions of sayth, & also vpon h
fyrste

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first article of the crede. And as touchynge the thyrde parte of our bounden duetye, requyred on our behalf toward god, whiche is, **HOPE**, there is wrytten of it in the sayd second chap. of Ecclesiasticus, after this sort. *Qui timeris dominum, sperate in illum, & in oblectationem ueniet nobis misericordia.* That is to saye: **We** that feare oure **Lorde**, do ye hope in him: and his mercy shal come to you, to your comfort, or delectation. And the prophet also in his. cxi. psal. speaking here: of sayth thus, *Beneplacitum est domino super timentes eum, & in eis qui sperant super misericordia eius.* That is to saye: **Oure Lorde** hath pleasure vpon them that feare him, and in them **he** do hope vpon his mercy. Of which hope **S. Paul** in the. v. chapter of his epistle to the Romaynes, doth say thus. *Gloriamur in spe gloria filiorum dei.* That is to saye: **We** reioyce or triumph in the hope of the glorie, promised to the children of **GOD**. But moost notably of this hope, the same **S. Paule** speaketh in the. viii. cha. of the same epistle to the Romaynes, saying: *spe enim salui facti sumus, spes autem que uidetur non est spes: Nam quod uidet quis, quid sperat? si autem quod non uidemus speramus: per patientiam expectamus. &c.* That is. **Through** hope trulye **We** be made safe: but the hope which is sene, is not hope. For wherfore doth one hope or trust for that which he doth se: but if **We** hope for that which **We** see not, the do **We** loke for, or tary by patience, &c.

4 **Nowe** concernyng the fourth poynt or part of oure duety towardes **GOD**, it is to wryt, **Charitie**, ye shall vnder-

the .x. Commandementes

Understand þ this is the most excellent & sovereign
vertue that belongeth to any Chyssen man or wo-
man. And of thys vertue there is wyrtten in þ fore-
sayde second chapter of Ecclesiasticus, where it is saide,
Qui timeo dominum, diligere illum, et illuminabuntur corda nostra.

That is to say: Thou that feare our lord, loue
ye him, and your hartes shalbe illumynated.
But howe or in what sorte we maye or oughte to
performe thys true loue and charitie to wards god,
that doth our Saviour Chyste himselfe in the .x.
chapiter of Saynte Luke teach vs, saying. *Dilige do-
minum deum tuum ex toto corde tuo, et ex tota anima tua, et ex omnibus
silibus tuis, et ex omni mente tua.* That is to saye: Thou
shalt loue thy Lord thy **G O D**, With all thy
harte, With all thy soule, With all thy stren-
gthe, and With all thy minde. which in effecte
is as much, as yf he hadde playnelye sayde, let all thy
thoughtes al thy wittes, and al thy vnderstandyng,
al the partes or powers of thy soule, al thy strength,
trauayle and laboure, be directed to the seruice and
pleasure of God, of whom thou hast receyued bodye,
soule, and all the gyftes wherewith thy saide bodye
and soule are endued, yea and not onelye thou hast
receyued them, but also besides, thou hast receyued
all thy temporall goodes, fruytes, and commodities
whatsoever. wherefore the thyng thus being, let vs
nowe conclude with Saynt Ihon in the .iiii. cha-
piter of hys fyrste Epistle sayinge. *Nos ergo diligamus deum
quoniam prior dilexit nos:* That is to saye: Let vs there-
fore loue **G O D** bycause he fyrst hath loued
vs.

10. And so much as of bounden duety we do owe
to almighty God, the fore sayd. iii. thynges, feare,
fayth, hope, and loue or Charitie, we may true-
ly saye that all they doo transgresse this first com-
maundement, who doe not aboue all thynges, feare
God, beleue in God, hope in God, and loue god. And
here for your better and playner instruction, we wyll
particulary set forth vnto you þ most notable trans-
gressours of this commaundement, wherewithall
shall be placed the pagans, infidels, and the heathen,
whiche beleue not in the onely true God, but in ma-
ny false and strange Gods. Secondlye the Jewes
shall be placed, as they who in this behalfe highly do
offende God, not beleuing in our sauour Christ, cru-
cified, neither taking him for very God, wherevpon
foloweth, that they do not feare him, they do not put
theyr trust or hope of saluation in hym, nor yet loue
hym, but most synfully, do hate and blaspheme him
and his name, to theyr endles dampnation, unless
they in tyme do duely repent. Thyrde the Turkes
shall haue here theyr place, and all they also that doo
kepe Mahometes abhominable lawe, beyng most
contrary to the lawe of Christ, and agaynst the ho-
nour and glory of almighty god. Forthly shal folowe
all heretikes, for that they do not honour God with
the true belef, as Christen people are bounden to do.
Fyftely shall succede all those, who set theyr hartes
and myndes vpon any worldly thyng, aboue God.
For whatsoeuer we loue aboue God, settinge oure
myndes vpon it, more then we do vpon god, or for þ
sake of it, callinge God, truly we make that, for the
tyme, oure God, As, the couetous man maketh his

goodes

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goodes his god, according to the saying of **Ex. 20. 3.** And the glottenous man maketh his belly his God, according to the sayinge of **Ex. 20. 17.** And the fond parentes many times make theyr children theyr God: in conclusion by doing them no goodes but deuyles, and geuen to all vngodlynes. And so of the rest who in any wise do commit any spiritall idolatrie in worshyp in theyr hart. Surely there shalbe here a place for all them; as well such as doo paye some much vpon the mercy of god, that they feare not his iustice, and by reason therof do styll continue in their sinne and noughtynesse, as also for them that do feare the iustice of god, that they haue no trust or confidence at all in his mercy & goodness. Seneca sayeth they must here haue a remembrance, that he be not choiced with Hieromancy, Enchantment, or any other such lyke vngodly, and superstitious trade, or haue any confidence in such thinges, or deske helpe of, or by any of them. And without doubt, such witches, Coniurers, enchaunters; and all such like, do worke by the operation and ayde of the deuill; and buto him for that sayning of theyr wicked enterpryses, they do seruice, and honor, of which abhominacion we are warned; & expressely comaunded to take hede; & slye febe. **Leu. 19.** where thus it is written. *Non desineis ad magos.* That is, Turne ye not to the, which do vse magicall artes, or worke wth the deuill. For wthout al doubte, most greuouslye do they offende agaynst the honout of God, who hauing in their baptisme professed to reioynce the deuill & all his workes, do yet neuertheless make secret pactes and conuynites with the deuill, or do vse any manner of coniurations, to rayse

by devylls fortreasure, or any other thing hid or kept;
or for any manner of cause, whatsoever is he: for all
such committe so high offence and treason to God; &
there can be no greater. For they peld the honour
due unto God, to the Devill, Goddes enemy, and
not onely all such as vse charmes, witchcraftes, and
conjuracions, transgresse thys cheife and hygh com-
maundemente, but also those that seke and resorte
vnto them, for any counsaile or remedy, accordyng
to the sayng of God whan he said: Dutcome xviii.
Lette no manne aske counsell of them, that vse
false dyuinations, or suche as take hede to dreames
or chatteringe of bydes. And there be no wytche or
enchaunter amongest you, or any that affect coun-
sell of them, that be sorcyeres, nor of soothsayers, nor
that seke the trowth of them that be deade, for god
abhorreth all these thynges: fynally all kynde of vn-
saythfullnes, impatientnes, murmuring and grud-
ging agaynst God, specially in tyme of aduersitie, is
a manifest and open breaking of thys commaunde-
ment. And though thus much might seme sufficient
for declaration of this first commaundemente, yet
are there other thynges appertayninge to the fuller
vnderstanding hereof, not to be of vs omitted. As
first to declare what is mente by the wordes before
we expresse in thys commaundemente. The expo-
sition whereof in fewe wordes is thys: by cause no
thyng can be so secrete, pryue, close or hid from god
but that it is sene with his mooste persynge eyes, who
(as the prophete Dauid in the seuenth psalme doth
say) is the searcher of mans harte, and of his inward
reyns, of his kydneyes, of his luydes, of his

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lustes, and desires; and who also eternally is present
every where, therefore we maye not either in dede,
worde, or in any secret thought, at anye tyme, or in
any place, committe, or offende agaynst his honour
and omnipotent maiestie. For yf we so do, it is un-
doubtedly done, before him, that is to saye, in his
sight, who wyll not faile, for our so doing, to pow-
er his wrath and his indignatio vpon vs. Secondly
you shall note that God becometh his lawe or com-
maundementes at hys selfe, being the most worthy;
and without all comparisson, and afterwarde he pro-
cedeth to instructe vs in our duty towarde our neigh-
bour. Thyrddly ye shall note, both touching thys, and
the rest of the commaundementes, that they are, for
the moste parte, uttered in the negatyue, and not in
the affirmatiue speche, not onely for that the nega-
tyue doth bynde euer and for euer, and is more ve-
hement then is the affirmatiue; But also for that the
negatyue doth accustomedly requyre, on the contra-
ry syde the affirmatiue, and denying or forbydding
doth imploie in it a contrary commaundement: and
therefore in these preceptes it is not alonely to be co-
sidered what is forbydden and denyed vnto vs, but
also what God (thoughe therein he do not vse for-
mall or expresse wordes) doth requyre in the contra-
ry of vs. And therefore where in thys precepte in the
negatyue speach it is sayd. Thou shalt not haue
straunge Godes before me. There must, by this
negatyue, be vnderstande the affirmatiue, that is
to saye. Thou shalt onely haue me for thy true God.

And

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And in dede of this precepte have bene conceived
and made in an absumarye speech onely, then the
Samaritanes wolde haue gathered hereof some
excuse, who though they worshipped one God, yet
withall they worshipped manye Goddes to, as ap-
peareth. 4. Regum. 17. Lyke wyse might the Jewes
the Gentyles, the heretikes, yea and the noughtye
persons of the world, who though they did and doo
knowe one to be God, as Saynt Paule in the firste
chapiter of his epistle to the Romaynes doth testify,
yet they did not honor and worshype him duelye as
they ought to doo, as Saint Paule in the sayde epi-
stle and chapiter doth euidentlye declare. And thus
And finallye shall vnderstand and note, that
where this first commaundement is of late diuersly
oute of the hebrue tongue translated, both into La-
tine and also into Englyshe, (euerye one of suche
translaters folowinge bys owne iudgement
and fantasie therein) we haue (as becomynge
meth vs to do) folowed the latin trans-
lation commonlye receyued
throughout the hole catho-
like Churche.

**Exposition or declaration of the second
Commandment whiche is.**

**Thou shalt not make to the any graven
thinge, nor any likenesse of anye thing that
is in heauen above, and that is in earth be-
neth, nor of them that be in the waters vnder
the earth, thou shalt not adore them, nor
honour them, with gods honour.**



BECAUSE heretofore by dyuerse false
and vngodly translations, this com-
maundement hath bene broughte in
and alledged, not onely agaynst ima-
ges set by in churches and used with
due reuerence of the people, but also
agaynst the most blessed sacrament of the Altare,
calling it an Image or Idol, & other mooste vyle
termes to bynge the people into contempte, and ha-
tred of it, ye shall fyrst heare howe almost eight score
yeare agoe our owne countrey men euen in tyme of
heresye dyd oute of Latyne translate thys place into
Englyshe, and ye maye the better beleue me herein
for that I haue thys booke in parchement sayes and
truly wytten to be shewed at all tymes to any well
dysposed person that shall desyre it, and thereby shall
indifferent men perceyue that the procedynge prea-
chers, or rather praters, takynge *Sculptile* and *idolum*,
for an Image, & confoundynge the one with y other
haue greatly abused, & deceyued y people, first in y.
xx. chapter of Exodus wher y .x. commaundemets are
rehear-

discreet men to the exposition of homologies
rehearsed, and numbered, thus is it wrytten.

And the lord speek alle the wordes, I am the
lord thy god, that hath led thee out of the land of
Egypt, from the house of bondage, thou
shalt not haue any gods before me, thou
shalt not make to thee graven thing, ne any
lykenesse that is in heuen above and that is in
earth beneath: ne of them shalt thou be in waters un-
der, and thou shalt not anoure them, ne herpe
them. And so fourth, Moreover in the xxvi. chap-
ter of Leviticus, where the commaundementes be
also touched, there is it also wrytten thus. Thou shalt
not make to thee a molten image and graven
thing, ne tyles thou shalt not set, ne huge stone thou
shalt putten in way: that thou honour it.
And so fourth. Besides this in the v. chapter of Deu-
teronomie it is wrytten thus. Thou shalt not
haue any gods in my sight, thou shalt
not make to thee graven thinge ne lykenesse
of all thinges that in heuen be above. And in
every bynepe, and that dwellen in waters un-
der earth, thou shalt not honour them ne herpe.
By these places so translated even in the noughtye
tyme, it is evident that men were not then so impu-
dent and false as they in our tyme haue bene, for they
neither coulde nor durst as some in our tyme falsely
have done, translate an Idol for a graven thinge, in
to

these wordes
Idolū and sculpture, which are

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to anye Image, for you must vnderstand, & betwene
an Image (whiche is a name of reuerence) and an
Idol (which alwayes with the good is abhominable)
there is a very notable, and greate difference: &
the difference is thys. The Originalls, first formes,
and paternes of Idoles, to represent by, are very vn-
true and cleerely false: for hauinge the inscription of
goddes (as for example, of god Jupiter of god Mars,
and of such lyke) they are in dede the pictures of De-
uyls, and not of Goddes (god being but one) and (as
the Prophet sayeth Psalmie. no. 106) *Omnes idola gentium demonia.*
That is to saye: All the goddes of the gentils
are deuils, and yet with folythe erroneous people
one taken for God Jupiter, one for God Mars,
and so fourth, all being false. But the originalls, first
formes, or paternes of the ymages, to represente the
very thinge signified by them, are faythful and true,
this of Chryst, that of Chrystes Mother, an other of
Saynt Ihon Baptiste, and of euerye Saynte a
peculier Image, and so to be called, because in dede
there is a Chryst, to haue an ymage of, and likewyse
there is a mother of Chryst, to haue of her an Image
and so of the rest, which to be so, we cannot deny, ex-
cepte we wyll falsely saye, that there is no Chryste
at all, nor no mother of Chryst, nor yet no Saynte.
And that the catholike churche hath alwayes euen
from the begynnyng put greate difference betwene
an Idol and an Image, vtterly abhorryng and de-
testyng the one, and deuoutly and godly recepyuinge,
and allowyng the other, it is most euident to them &
all. *Idola gentium demonia.*

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will consider what the church dyd in thys matter aboute eyght hundred yeares agoo: at which time there was greate controuersie in this matter: wher vpon the cheif and most lerned men of all christendome did assemble oute of all partes of the worlde to the citie of Neece, in the Cuntrey of Bithinia, being in Asia the lesse, where they, after longe deliberatio, diligent searchoing, and most aduysed perusinge of the booke written by the Auncient fathers, whyche were before those dayes, dyd conclude that the vse of images in the catholyke church is in no wise repugnant, with this second commaundement, it is to wytte. Thou shalt not make to the any grauen thinge, &c. Beas and ferther to open and confirme thys poynte, they also then dyd playnely declare that in the olde testament were many images, and lykenesses or similitudes, not onely without the tabernacle and the temple, but also within the same, made, had, and vled by Goddys expresse commaundement: at which assembly also was clerely proued that there is a great difference betwene the Images which Chrysten men do vse in theyr churches, & the Idoles vnto which the Gentyls and some times also the Jewes them selues, dyd gyue gods honor and worshippe. And that the images vled in .p. church were signes and memoriales of Chryste and the holye sainctes. And that the reuerence which is don before the images, is not doon or ment to be doon, to the wood, stone, syluer, gold, or any other such stuffe or matter, whereof any Image is made, no nor yet to the workemanshype or beautifull shape thereof as
thought

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though there were any such worthynes or dignitie therein, but we beholding the pictures or Images, might be brought thereby in remembraunce of the, there lyues, doinges, and deathes, whose Images they are, or whome they represente, and thereupon imitate, and diligently followe, to our power, al the same: as when we earnestly, and intentyuely doo behold, the Image of the Crucifix, we then haue good occasion to remember, the incarnation, lyfe, passion and death of our Saviour Chyste. And when we beholde the Image of the blessed virgin Mary mother of Christ, we then are styred vp to thinke in our hartes, how that blessed mother beyng of our mortal humayne nature, did in her wombe conceyue (by a meanes far passyng the capacitie of man, or Angell, to comprehend) our sauour Chyste, beyng both god and man, and that therefore we do prayse, magnify and extoll her aboue all creatures, visible, and invisible: and that for like reason and cause, the Images of the prophetes, Apostles, martyrs, & other saincts, and derely beloued seruantes of God, are certaine signes, by whiche as in a glasse, we behold their godly conuersation, lyfe, affliction, and deathe: that by the beholding of theyr Images we maye stirre vpp and renewe in vs that affection, and loue, which we haue to the very Saynctes, for theyr godlynes and vertues sakes. And besides this in the sayd assembly or generall counsaile, thys similitude folowing was then thought mete, to open and declare somewhat the matter and the maner of Images in the churches of Chysten men, wyth the vse thereof. That

The exposition of

Lyke as tohan we do receyue letters from an emperour, a kynge, or greate prince, we do kysse the scale of the sayd letters, not for the war sake, but giuing thereby our dew honoz and reuerence, to the emperour, kynge, or prince, whose letters we doo receiue. Euenso when Christen men are before an Image, (as for example, before the Image of y^e Crucifix) they knelynge, or kysying the same, hauing in theyr hartes, and myndes godly intention & affection, they do not intende or mynde thereby to adore or worshippe the very Image selfe, being of wood, stone, or other matter (which in dede being ones mouldered, awaye, for the oldenes of it, or otherwysle being consumed, or defaced, they do regarde it nothing at all, nor haue it in any estimation) but beholdyng y^e sayd Image of the Crucifix being as a scale, and a token or remembraunce, of the passion of Chryst, they are thereby admonysht and put in remembraunce, to salute, & adore him, who for al our sakes suffred death vpon the Crosse, nayled, and crucified, as y^e Image of this crucifix doth effectually represent, and therefore, that is to say, for Chryst and his passions sake, that signe of the crosse, maye be, and is, set vp & erected in churches, howses, markette places, in highwayes, and els where, yea and wouen in garmetes, or other clothes, for such godly purposes and intents, that by the ofte seing and beholdyng of the same, we at all tymes, and in all affayres, maye be myndefull of our sauour, and redemer, Iesus Chryste, and of his mooste bytter passion, whiche he for oure sinnes dyd suffer.

The same Commaundement also hath this other example, that lyke wyse as when we do kysse the booke of the Gospells, we haue not such affection, and loue, to the parchment, paper, or letters made with ynke, as for theyr sakes to kysse the booke, but hauing onely respect to those hollesome, comfortable, and holy sayings which are in the booke conteyned, do, for that respect, and for theyr sakes, with all our hole hartes & myndes kysse and embrace, the booke most ioyfully. Euen soo when we do worshyppe the Images of Sayntes, we do not worshyppe those outwarde shapen or figures, but we do worshyppe the giftes, graces, and vertues whych god hath wrought in those sayntes, whose Images they are: for we do prayse the godlynes of theyr lyues, and styre by our selues thereby, to imytate and followe theyr fote steppes, and there withall we do make prayer vnto almyghty God, & he wylbe mercifull and bountifull vnto vs, through the intercession and merytes of them. And in dede we do not speake to, nor praye vnto, the Crosse of Chryst, or the Image of any Saynt, in this wyse.

Dij nostri estis, Exod. 32. cap. That is to saye: **We are our Goddes.** For we knowe ful wel, and are most assured what they are, and that they are not, nor yet can be Goddes, being but onely similitudes and Images of Chryst, and hys sayntes, which sayntes we do reuerence and worshyp for Goddes sake, as when we worshyppe any martyr, we glorifye God and hys gyftes in the same Martyr, and when we honour the blessed byrgyn Mary, mother of Chryst, we ho-
noure

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honour, in her, Chryst, whose mother she is. And when we honour the Apostles, we honour, in them, him that sent them. Besides all these foresayd things expressed in the foresayd auncient general Counsaile, and there, with vniforme consent agreed vpon, and decreed, you shal fynde in the same Counsaile, sayth fully, and truly alledged a great number of testimonyes for thys purpose, oute of Athanasius.

Eusebius Pamphili, Basilii Magni, Gregorius Nizenus, Gregorius Theologus, Isidorus Pelusiota, Cyrillus, Nilus, Asterius Amasee, Theodorus Mytorum, Anastasius, Sophronius Enagrius, Theodorus lector, Germanus patryarch of Constantinople, being all auncient fathers of the Greke church. And oute of the Latyn church, there be testimonyes, there cyted and brought oute, as of Ambrose, Hierome, and Gregorye, of which foresayde testimonyes, we wyll, for youre better contentation, and satisfaction, alledge some, out of the very actes and recordes of the same Counsaile. And fyrst of Athanasius there is this saying noted, and expressed. *Qui in alicuius typum, imaginem, aut effigiem, ignominiosus est, in illum cuius est typus, iniuriam factam arbitramur* That is to saye: Whosoever is ignominious, or spitefull to the forme, image, or picture of any, we thinke that iniurye done to him whose forme Image, or picture it is.

Secondly of Basilii Magni, there is in þe sayde Counsaile, thys testimonye or sayenge recyted.

Quemadmodum a deo Christianam et inculpabilem nostram fidem, ueluti hereditario iure accepimus, Sic confiteor, et in eo maneo. Credo autem in unum deum omnipotentem, deum patrem, deum filium, deum spiritum sanctum unum deum hec tria adoro, et glorifico. Confiteor etiam filii incarnatam œconomiam,

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economiam: Deinde sanctam Mariam, quæ secundum carnem illum peperit, hanc deiparam uocans, suspicio etiam sanctos Apostolos, prophetas, et martyres, qui pro me apud deum supplicanti, quo per illorum mediationem, propitiussit deus noster benignissimus: et remissionem peccatorum mihi gratis largiatur: quam ob causam et historias Imaginum illorum honoro, & palam adoro: hoc enim nobis a sanctis Apostolis traditum, non est prohibendum sed in omnibus ecclesijs nostris eorum historias erigimus. That is to say:

Euen as We haue receyued of G O D, oure Christian and inculpable fayth, as it Were by ryght of inheritaunce, so do I confesse it, and abyde in the same. I verelye do beleue in one God almyghtye, God the father, God the sonne, and God the holy ghoſte, these three, beyng one God I adore and glorye. I confesse also, the hole dispensation of Chriſte, incarnate and next the holye virgin Marye, of Whome Chriſt toke fleſhe, and Was borne, I callynge her mother of God. I reuerence also the holy Apostles, prophetes, and martyres, Whiche do make interceſſion to God for me, that thorough theyr mediation, oure mooste bening god may be mercyful, & frely graunt vnto me remiſſion of synnes. For Whiche cause I do honoure, and openlye adore also theyr Images, for this thyng beyng of the holy Apostles deliuered vnto vs, is not to be letted or forbydden, but in all oure churches, We recte or set vp theyr Images.

Besydes

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Besides all these, there was in the sayde seuenth generall counsaile alledged, the aucthoritie of Germanus, patriarche of Constantinople, who sayd thus: Non offendat queng, quod ante sanctorum imagines, lumina & suauolentia thymiamata accenduntur. Symbolice enim ista fieri non lignis aut lapidibus, sed in honorem illorum opinandum est, quorum cum Christo requies, quorum honor ad ipsum recurrit, hoc ipsum testante sapiente Basilio, quod erga consuetos bonos honor, erga ipsum dominum, commune beneuolentie signum exhibet. Sensibilia enim lumina symbolum sunt, immaterialis illius & a deo dati luminis: Aromatum autem incensio, sincerum & totum sancti spiritus afflatum & repletionem significat. That is to saye: Let it offende no man, that before the ymages of saynctes, Candelis, and Swete sauour ryng encens are brente. For we must thinke that these thinges are done mysticallie, not vnto the very Wood or stones, but in, and for the honoure of the, whose rest is with Christ, the honoure of whiche saynctes repayreth or commeth agayne vnto Christ: the sage Basyll testifyinge the same, and saying, that the honour done to oure fellove seruantes being good, doth geue or exhibit a comen token, or signe of beneuolence to oure Lord, or master him selfe. For the sensible lyghtes, or candelles, are a signe of that pure and immateriall lyght geuen of God. And the burning of franken encense, doth signify the pure, and the ful or hole inspiration, and replenishing of the hollye ghost.

Cereb

There was also in the sayd assemble or counsaile, an other testimony or sayinge of the sayde Patriarche Germanus, and that is this. *Dei sepe in triplica designasse miracula hominibus qui admonitione imaginum ardenti erga deum et sanctos eius affectu commoti fuerint.* That is to saye: God oftentimes to haue wrought, or shewed wonderful myracles to men, who, by the contemplatiō of Images, haue, with an ardente affection, or loue to God and his saynctes, ben moued and styrrēd. And the sayd Patriarche Germanus amongst very many myracles there by hym recited doth saye, & in the ecclesiasticall hystory of Eusebius it is wyrtten, how that in the cite Panneada (called in the Gospel Celarea Philippi) before the doore of that woman which had the bloudy flux, & was cured therof by touching the hem of our sauours garment (as Marke in his .v. chap. witnesseth) there was an ymage of brasse erected, which was made according to the forme and shape of Chryst, wearynge a longe garment, and that before the same Image was set directly the Image of the sayd woman kneeling, deuoutly and humbly holdynge vp hyr handes to the sayd Image of Chryst, and that at the fete of Christes Image a certaine vnknewen herbe & of a straig forme did growe, and that ever as it came in groweing, to touch the hemme of the sayd long garment of Chryst, then it had the power and vertue to cure & reinedy all maner of diseases. fether the fathers at the sayde seuenth counsaile assembled, do in y actes and recordes of the sayd counsaile testifye and re-
kk. corde

toorde that this matter of Images was entreated of and debated in the first generall counsaile, kepte and holden at Constantinople, Declarynge howe that in the sayd first generall counsaile, it was defined and determined that it was a chrystian vsage to haue þ Image of the Crucifyr, to the intent that hereby we shoulde be broughte in remembraunce of Chryste, which toke awaye the synnes of the worlde. And at length the sayd seuenth generall counsaile, concluding, doth saye, that the honor and reuerence gyuen to Images is not that kynde of honor which is called *Latria*. That is to saye Gods honoure. which onely is due to god, and must of vs creatures be gyuen to none other, but onely to our creator, but it is an other kynde of honour, done in remembraunce of theyr vertues, godlynes, and conuersation, and for other godly respectes before expressed. And thys determination as concerning Images, (with al other thinges then and there agreed vpon) was of all and euery of the patryarches, and catholyke byshoppes then and there being, as well of the Greke, as of the Latyn churche, (being in all, aboue .iii. hundred byshoppes, besides other degrees of the clergye) with an vniforme consent well allowed, gladly receyued, and earnestly and obediently obserued. Wherefore these premisses duely considered and wayed, al men ought to confyrme them selues, to the vse of the catholyke churche herein, and to folowe the rule and counsaile of Saynte Paule in his third chapiter of his epistle to the Collossenses, where he sayeth thus.

Omne quodcumq; facitis in uerbo aut in opere, omnia in nomine domini nostri Iesu Christi, gratias agentes deo et patri per ipsum. That is to

to saye: Every thinge whatsoeuer ye doo in
 Worde or in dede, do ye al thinges in the name
 of our Lorde Iesus Chryste, gyvinge than-
 kes to GOD and the father by or through
 Chryste, which rule who that foloweth in the vse
 of these Images (as the hole Catholyke Church,
 heretofore hath, and now doth) can not iustlye, nor
 ought not be reprehended or misliked, nor rekened to
 haue done a mysse, or to breake thys second comma-
 dement. For by the very wordes therein conteyned,
 we be not forbydden to make, or to haue similitudes
 or Images, but onely we be forbydden to make or
 to haue them to the intent to gyue Gods honoure
 vnto them, or to take them as Gods, as it appeareth
 in the .xxvi. chapiter of Leviticus.

And therefore although Images of Chryst, and
 hys sayntes be the workes of mennes handes: yet
 they be not so prohibited, but that they maye be had
 and set by both in churches, and in other places, to
 the intende, that we (in beholdinge and lokyng vpon
 them, as in certayne booke and signes) maye call to
 remembraunce, the manifolde examples of vertues
 whych were in the sayntes, whome they doo repre-
 sent: And so we maye the rather be prouoked, kind-
 led, and stirred, to yeld thanks to our lord, & to praise
 him & his said sayntes and to remember and lament
 our synnes and offences, and to praye God, that we
 maye haue grace to followe theyr goodnes and holy
 lyving. As for an example, the image of our sauour
 hangeth on the crosse of xrode, or in painted clothes,

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walles, or wyndowes, as an open booke, to the intent that besides the examples of vertnes, which we may learne at Christ, we may be also manye wayes prouoked, to remember his paynfull and cruell passion, and also to consider our selues, whan we behold the same ymage, and to condemne and abhorre oure synne, whiche was the cause of his so cruell death. And furthermore, considering what high benefites we receaue by his redemption, we maye be prouoked in all oure distresses and troubles, to runne for comforte vnto hym. All these lessons, with many mo, be brought to our remembraunce, by the booke of the roode, yf we beyng first well instructed & taughte, what is represented, and ment thereby, do diligently beholde and loke vpon it. And as our sauour Christ is represented by this ymage of the rode, euen so the holy saintes, which folowed him, be represented vnto vs by theyr Images: and therefore the sayd ymages may well be sette vp in churches, to be as bookes for vnlearned people, to put them in remembraunce of those sayntes, of whom they maye learne examples of fayth, humilitie, charitie, pacience, temperace, and of all other theyr vertues and gyftes of God, whiche were in them. For whiche causes, ymages maye be set in the church, and oughte not to be despyed, but to be vsed reuerently, although we be forbidden to geue goddes honoure vnto them. These lessons should be taught by euery curate to theyr parisheners. And where as we vse to sence the sayd Images, and to knele before them, and to ceepe to the crosse, with suche other thynges: We muste knowe

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knowe and vnderstande, that suche thinges be not,
nor ought to be done to the ymage it selfe, but to god
& in his honor, although it be done afore the ymage,
whether it be of Christ, of the crosse, or of our Ladye,
or of any other sayncte. Agaynste this commaunde-
ment, dyd offende generally before the commynge of
Christ, all gentyles, and people that were not of the
nation of Israell. For they dyd geue Gods honoure
vnto Idolles, and worshyped falsse Gods, some one
some another, of the whiche sorte there was a great
number. For besides their common Goddes, euerye
countrey, euery cite, or towne, euerye house and fa-
milye, had theyr proper and peculier Goddes, wher-
of is muche mention made in aucthors, both Christe
and heythen. And these Gentyles thoughte they had
knowledge of a very God, yet (as saynt Paule sayth
Rom. i) they had ydle and vayne fantasies, whyche
led them from the trueth, & caused them where they
couëted the selues wyse, to become folles. And against
this commaundement, offended þe Jewes also many
and sondry tymes, ye almost continuallye. For not-
withstandynge that they professed the knowledge,
and worshyping of the very true God, yet they
fell to the adoration of Idolles, and falsse
Gods, as the holy Scripture maketh
mention in many places. And here
we make an ende touchinge
this seconde commaun-
demente.

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The exposition or declaration of the thyrde
Commaundemente, whiche is.

Thou shalt not take the name of thy Lorde
God in vayne.



Dy the better and more perfect vnder
standynge of this commaundement,
you shall briefly call to your remem-
braunce, that as in the first commaun-
dement, there was a prohibition to
haue straunge Goddes, and therein
implied, that we muste haue one God onely. And as
in the seconde commaundement there is a prohibiti-
on to make to the any grauen thyng. *æ.* to adore or
honour it with gods honour, and therein implied,
that we must adore and honoure God onelye, with
his due and peculier honoure. So lykewise in thys
commaundement, beyng also a negatyue, there is a
prohibition to take the name of thy Lorde **G O D** in
vayne: and therein is implied this assyrmatyue, that
we must take and vse the name of God, ryghtly, and
reuerently. And hereby appeareth, howe one of these
commaundementes doth depende vpon an other, in
very good order. As fyrste to haue one God onelye,
the seconde, to geue vnto him his due honoure, and
the thyrde to vse euen his name with reuerence.

And here you shall learne, that albeit the name of
God, beyng of it selfe fully perfecte, and moost holye,
can not, in it selfe, eyther receaue increase of honour,
and sanctification, or decrease, and diminution of the
same

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same, yet, concerning the vse, and abuse of it, amongst men, it may be take and counted on the one side, for sanctified, and honoured, as beyng well vsed.

And on the other syde for polluted, and dishonoured, as abused, and not well handeled. And here shal you note, that the pythe and chief effect of this commaundement doth consyst in this, that we muste ryghtly vse the name of God, and in no wyse abuse it, and ryghtly we maye and do vse it, and sanctifye it, by nyne speciall sortes, and meanes, amongst other.

Fyrst by confessyng openly the name of God, and of our Sauoure Iesu Chryste, openyng, and expressing, by our mouth, the faith of Chryst before al mē, of what sorte, state, or condition they be, when the case soo requyeth, and not to cease from confessyng of y^e same, for any pleasure or payne that may growe and be geuen to vs, or inflycted by men. Of whiche sorte and maner, our sauoure Chyist in the .x. chapter of S. Mathewe, doth speake sayinge. *Omnis qui confitebitur me coram hominibus, confitebor et ego eum coram patre meo qui in caelis est.* saying also in the .ix. of Luke. *Qui me erubuerit et meos sermones, hunc filius hominis erubescet, cum uenerit in maiestate sua, et patris, et sanctorum angelorum.* And sayncte Paule also in the .x. chapter to the Romayns, saying. *Corde creditur ad iusticiam, ore autem confessio fit ad salutem.* The englyshe of these three sentences is this: **Euerye one that wyll confesse or acknowledge me before men, I also wyll confesse, and acknowledge him before my father whiche is in heauen, and who is ashamed of me, or wyll not acknowledge me**

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me, and my sayinges, hym also the sonne of man, when he shall come in his maiestie, and in the maiestie, or presence of his father, and of the holy aungelles, shalbe awamed of, and not acknowledge. By harte or mynde one doth in dede beleue to iustice, but by þe mouth confession is made to health, or saluation.

Accordynge wherevnto the prophete Dauid sayth: *Confitemini domino et inuocate nomen eius, annunciate inter gentes opera eius (psal. 104.)* That is to say: Do you make, or giue

confession or prayse to oure Lorde, and call vppon his name, do you shewe or declare amonges the gentiles, or people, his workes. The seconde sorte, and maner of ryght vsynge, and taking the name of God, is not onely with our hart, but also with our mouth, to prayse God, and glorify hym, at all tymes, both in prosperitie, and in aduersitie, sayenge with the prophete Dauid, in his. xxxiii. Psalme. *Benedicam dominum in omni tempore, semper laus eius in ore meo.* That is to saye: I wyll blesse oure Lorde at

all tymes, his prayse shalbe alwayes in my mouth. And agayne the same prophete, in the. Cii. Psalme, doth saye: *Benedic anima mea domino, et noli obliuisci omnes retributiones eius. &c.* That is to saye: O (my soule)

do thou blesse oure Lorde, and do thou not forget all his gyftes, or rewarde, &c.

Not disagreeinge with the sayinge of Job in his seconde

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conde chapitre. *Si bona suscepimus de manu domini mala autem quare non suscipiamus?* That is to saye: **W**e haue receiued good thinges at the hande of oure Lorde, Why shulde wee not also take aduersities or afflictions? And of this seconde sorte or kynd, saynt Paule in the .x. Chapter of his fyrst epistle to the Corinthyans, doth wyte thus, *Omnia in gloriam dei facite*, That is to saye: **D**o you all thynges vnto the glory or prayse of God.

The thyrde sorte and maner of ryght blyng and takynge the name of God, is when his holy wordes are truely set furth both pryuately and openly. Pryuately I say, when the father teacheth his chyldren, the mayster his seruauntes, the scholemaster his scolers, and euery one hauinge gouernaunce, doth instructe them, of whome he hath gouernaunce, aswel howe to beleue the articles of theyr crede, & to know and kepe the commaundementes of God, (syringe from all synnes) as howe also to praye for grace, and to leade a godly and a Chrysten lyfe: And openly I saye, when the true ministers of Gods worde, doo preache and declare it syncerely, and purely, to the edifieng of the people, in fayth, hope, and charitie, so that the glorie of God, and the veritie of his worde, maye be lyuely and frutefully set forth to the people. After whiche sorte Christ dydde: sayinge: (*Io. ann. 17*) **I** haue clarified or glorified thee (O father) vpon the earth, And shortly after agayne, sayinge in the sayd chapter: **I** haue made open, or Decla-

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red thy name vnto men. &c. And after the lyke
sorte **S.** Paule dyd sanctifye the name of Christe,
(Christ testifieng, and bearynge witnesse of him)
Actuum .ix. where he sayeth, *Vas electionis est mihi ut porree*
nomen meum coram gentibus, et regibus, et filiis Israel that is to say
He (meanyng and speakyng of Paule) is vnto me
a vessell of election, or choyle, to cary, or beare
my name before the Gentyles, and kynges,
and chyldren of Israell.

The fourth sorte or maner of ryght vsynge and ta-
kyng of the name of God, is by adoration, and wor-
shyppe, or honouryng it, not onely by inwarde,
and mentall, but also by outward and externall ado-
ration. And of this sorte and maner, **S.** Paule in the
seconde chapiter of his epistle to the Philippians,
doth meane, sayinge: *Dedit illi nomen quod est supra omne nomen,*
ut in nomine eius omne genu flectatur, celestium, terrestrium, et infernorum.
That is to saye: God hath gyuen to hym (mea-
nyng Christe) a name, whiche is aboue all na-
mes, that in the name of him, euery knee may
be bowed, of the celestiall, of the terrestriall,
and of the infernall.

The .v. sorte or maner of the ryghte vsynge, and
takynge of the name of God, is by inuocation, And
of this kynde or sorte, you haue manye tymes men-
tion made in Scripture, both in the olde testamente
and also in the newe, amongst other. *ii. Regum .xxii.*
ye haue, *Laudabilem inuocabo dominum, et ab inimicis meis saluus ero*
and there also ye haue, *In tribulatione mea inuocabo dominum, et*
ad deum meum clamabo, et exaudiet de templo sancto suo uocem meam.

That

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That is to saye: I Wyl call vpon our prayseable, or laudable Lorde, and I shalbe safe from myne enemyes, I Wyl inuocate, or cal vpon our Lorde in my tribulation, and I Wyl crie to my God, and he Wyl heare my voice from his holie temple Lyke wyse is it wrytten Psal. 49

Et inuocame in die tribulationis, et uocante, et honorificabis me. That

is to saye: And do thou cal vpon me in the day of tribulation, I wil deliuer the, & thou shalt honoꝛ me. And concerning the newe testament, ye haue. Joh. vi. Amen amen dico uobis, si quid petieritis patrem in nos mine meo, dabit uobis, usq; modo non petistis quicq; petite & accipietis.

That is to saye: Verely, verely I say vnto you, if ye will aske my father anye thinge in my name, he wil geue it you, hitherto ye haue not asked anie thinge, aske, & ye shal receaue.

Lyke wyse ye haue. John. xiii. si quid petieritis me in nomine meo, dabo uobis. That is to say, If ye aske me anye

thig in my name, I Wyl geue it you. And here for þ true vnderstanding of this word inuocation, I woulde ye dyd marke that this latyn worde, inuocare, yf it be taken properly, and in his strayte sygnification, then it is asynuche to saye, as to call vpon one as þ cheif and principall author of helth, saluation, & comfort, and by whom, ye of his owne vertue & power, one doth receaue comfort, succour & help. And þ word inuocatio, comyng therof, & being so take, & considered, there ought no inuocatio after þ sort, to be made vnto

Al. ii.

any, sauinge

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saying to god alone: for he it is (as saynt James in his epistle & first chapiter doth testifie) fro whome. *Omne datum optimum, et omne donum perfectum.* doth come. And this is proued by the .xix. and the .xxii. of the Apocallypse, and by the tenth and xiiii. chapiter of the acts. In dede god maye and ought after this sorte, and in this consideration be inuocated and called vpon, as the authoz of al our helth, saluation, and comfort, as our onely refuge, and strength, as our onely helper, and socourer in tribulations, and aduersities, who alone, by his owne vertue and power, & none so beside him, can saue, and protecte vs, who canne kylle, and yet cause to lyue, who can smyte, and yet can heale, of whome the holye man Job writeth thus in his first chapiter *Dominus dedit, dominus abstulit, sicut domino placuit, ita factum est. sit nomen domini benedictum.* That is to saye: **G O D** hath gyuen, and **G O D** hath taken awaye, as it hath pleased God, so is it done, the name of our Lorde let it be blessed But if this worde *inuocare*, be taken largelye and oute of his proper signification, then doth it signifye to make intercession or prayer to one, and humblye to cal for helpe vnto him, as in anye wise he can, by any manner of meanes, by himselfe, or otherwyle helpe: and after this sorte and consideration, we without any offence, may make inuocation to other then to God, as both to his saintes in heauen, and also to his reasonable creatures, being here members of his militant church in earth: as Theophylactus, vpon **1** **2**. chapiter of Saint Mathewe doth playnelye declare

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clare, and saynt Augustyne in his boke *De cura pro mortuis
is gerenda* besides many other. The sixt sorte or kynde
of right vsyng and takyng the name of God, is by p
vertue & power thereof, to exorcise & cast out devils
and wycked spyrytes, and also to shewe and set forth
by the sayd power, and vertue, miracles & woddres.
And of this kynde or sorte there is mention made
Marci. 16. where it is sayde. *In nomine meo demonia eiecent,
linguis loquentur nouis, serpentes tollent, et si mortiferum quid biberint
non eis nocebit, super egros manus imponent et bene habebunt.* That is
to saye: They (meanynge his disciples) shal in my
name cast furth deuyls, they shal speake w
newe tounge, they shal put or take away
serpentes, and yf they haue dronken anye
deadely, or daungerous thinge, it shal not
hurte them, they shal laye theyr handes vp
on the sicke, and they shal be well.

The seuenth sort or kynde of the right vsyng and ta
kyng of the name of God, is by the vertue and pow
er thereof, to sanctifye or blesse creatures. And of
thys, Saynte Paule in the fourthe chapiter of hys
first epistle to Timothie, doth writte sayng. *Omnis
creatura dei sanctificatur per uerbum et orationem.* That is to say:
Euery creature of god is sanctified, or blessed
by the word of God, and by prayer. The eight
sorte or kynde of the sayd vsyng and takynge, is by
dewe gyuing of thankes. And of thys kinde or sorte
Saynt Paule in the thyrde chapiter of his Epylle
to the Collossians wyrteth thus. *Omne quodcumq; facitis in
uerbo*

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*uerbo aut in opere, omnia in nomine domini nostri Iesu Christi facite, gratis
as agentes deo, et patri per ipsum.* that is to saye: **All thynges
Whathsoeuer ye doo, in Worde or in dede, all
thynges doo you in the name of oure Lorde
Jesus Christ, geuinge thanks to God, and
to the father by him.**

The nyenth or last sort of the right vsyng and ta-
kyng of the name of God, is whan we beyng con-
strayned (and especially whan we be put thereto by
a magystrate, or offycer, hauyng therein authoritie)
do sweare by the name of God, (making hym by our
so doing, witnesse of the thing wherin we doo swere)
the necessitie or weyghtynesse of the cause, requyryng
the same. And this our othe, besides iudgement, must
haue euer concurring and annexed wth it (as God him
self by his prophet Jeremy doth testifie & commaund)
veritye, and iustice. For in the.iiii.chap.of Jeremy it
is wyrtten thus, *Et iurabis, Viuit dominus, in ueritate, in iudicio et
iustitia* that is to saye: **And thou shalt sweare, our
Lord lyueth, in truthe, in iudgement, and in
iustice, wherby appeareth, that the fyrst considera-
tion of our othe, must be the Truthe, which ought to
be the cheif cause, and very foundation of oure othe,
that by suche our othe taken, vntruth (whiche is the
worke of the deuyll) may be destroyed, & the truth be
brought to lyght, and opened. The second considera-
tion in an othe, is that it be geuen in Iudgemēt, and
whan I do saye in iudgement, I do not only meane
how & it is sometymes, and many tymes geue before
a iudge, but also I do meane, & whē and whersoeuer
an**

an othe is gyuen, the said othe must be gyuen with a greate discretion and deliberation : that is to saye, whan we come to take our othe, we must first consider the trowth of the matter, & then consider whether the weightines or necessitie of the matter do requyre an othe, with the due circumstance of the time, and of the place: and withall, whan we doo gyue an othe, to consider whether we be hable, lawfullye to performe it or no, not omittinge to consider, whether any vncharitable or partiall affection, prouoke and induce vs therevnto. The thyrde consideration to be had in an othe, is that we sweare not but for Justyce sake, Equytie, honestie, and Ryghtwisenes. And he that dulye vseth these three considerations, whan eyther he for the infirmitie that is in an other man, is forced to vse godes name, in testimonye of hys saying, or for charities sake, is required, or by lawefull auctoritie of Magystrates is compelled, or put to sweare any othe, either by the name of God, or by hys holye Euaungelies, &c. He shall not doo euyl, or synne in takyng, or gyuyng the sayde othe, eyther in matters of religion, or els in other worldly affayres. Forasmuch as by suche a nedefull othe, Truthe, Peace, Concorde, and Justyce, are mainteyned, and doubtfulness, or dissension is taken away, and destroyed : vpon which condicions, the maner of swearyng, hath bene allowed to chrysten men, & borne withall. And therefore thoughe in daylye or famplier communication, and speach our Sauoure Chryst would not haue othes frequented, wherevnto saint James also in .f. v. chapiter of his epistle sayeth.

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Nolite iurare omnino. That is to say: **S**were not at al.
Net in seriouse matters, and in thinges of importace
an othe is by **S**cripture, allowed: to proue, & make
manifeste, thinges that nedeth testimonye. Accor-
dyng whereunto Saynt Paule, in the fyrt chapiter
of hys epytyle to the Hebrues, doth saye: *Homines enim
per maiorem sui iurant, et omnis controuersie eorum finis, ad confirmatis
onem est iuramentum.* That is to say: **I**n dede men do
Swere by theyr better, and the ende of al theire
controuertise, to confirmation, is an oth And
the same Apostle himselte (*Galath. .i.*) doth swere say-
ing: *Que autem scribo uobis, ecce coram deo, quia non mentior.* That
is to saye: **T**he thynges which I do wyte
vnto you, beholde before God that I lie not.
Agayne the same Apostle (*ii. Cor. i.*) lykewyse swea-
ryng doth say. *Ego autem testem deum inuoco in animam meam, &c*
In dede do cal God vnto Witnesse vpon my
soule &c. And agayne (*ii. Corin. ii.*) he sayth *Deus &
pater domini nostri Iesu Christi (qui est benedictus in secula) scit quia non
mentior.* That is to say: God the father of our lord
Jesus Chryst who is blessed for euer) dothe
knowe that I lye not. And agayne he sayeth
(*Ro. i.*) *Testis est mihi deus cui seruo in spiritu meo.* God is a
Witnes vnto me, Whome I doo serue in
my spyrite. Thus somewhat by the waye we haue
opened after what sorte and for what consideratiōs
an othe may be taken by gods name: And by the pre-
misses you may vnderstand and perceyue generally,
howe

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howe the name of god may ryghtly be bled and taken. And albe it you may there by haue also a greate furtheraunce to knowe whan the name of God is abused or not rightly taken (accoording to the rule of contraries of which heretofore hath bene spoken & shewed vnto you) yet neuerthelesse for the more euident, and playne vnderstandinge hereof, ye shall knowe, that diuerse wayes one doth abuse and vnrighly take the name of God, & so doth transgresse this commaundement. And first, all such do it, who eyther with fayre wordes, and flatteryng intisements, or for payne, torment, or other meanes, being ouercome do denye the true God, or Chryst our lord, or his true, holye, and catholyke faythe: vnto whome Chryst in the tenth of Mathew grypthe threatninge after this maner. *Qui me negauerit coram hominibus, negabo et ego eum coram patre meo.* That is to saye:

Who shall denie me before men, I will deny a' so him before my father. And it shal not be taken for a good excuse, yf they saye, that in harte they did not so denye, though by mouth or outwarde act they dyd it so in dede, for wrytten it is (as before is sayd) *Corde creditur ad iustitiam, ore autem confessio fit ad salutem,* Ro. 10 And that vngodly by saying. *Iurata lingua est, animus inuicatus.* That is to saye: **My tounge is sworne,** but my harte or mynde is vnsworne. is caste oute of doores and disallowed, abhoyred, and reiected, of all true and catholyke people. So that herein Salomon most greuously offended, who for y^e sake,
Am. and

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and loue of hye wyse dyd buyld a temple to the Idol
Moab, and also to Moloch the Idol of the children
of Ammon. And secondly agaynst this commaunde-
ment doo offend all such, as do beare, and wil haue
name of Chrysten men, and yet in theyr manners, life,
and conuersation, doo all thinges contrarie to a
Chrysten mans profession, for which cause, as saynt
Paule (Ro. 2) doth saye, the name of God is blasphem-
med amongst the gentyles, for the Chrysten men,
doo saye that they do knowe God, and yet in theyr
doynges they doo deny him (Tit. 1) Thyselye they
trangresse thys commaundement, who do seke one-
ly theyr owne honour, and glory, in theyr doynges,
and geue not god the prayse, & honoure, but ascribe
onely to them selues the goodnes, glorie, and wyse-
dome. Of whome the Psalmiste in the .48. Psalme
sayeth. *Vocauerunt nomina sua in terris suis.* That is to saye :
They haue called or put theyr owne names
vpon their landes. Fourthly al they do break thys
commaundement, that do not thankefully acknow-
ledge the goodnes, bountifulnes, and mercy of God,
or call not vpon his name, as they ought to do, both
in prosperitie and aduersitie. Fyftly al such as throu-
ghe theyr impacience do curse and ban them selues,
or almyghty God (which thing specially amongst the
hazarders, and dyceplayers is frequented & vsed. All
such the scripture in the .24. of Leuitic, adiudgeth
to death. Syxtly all they that do vse to betake them
selues to the deuil (as commonly diuerse doo) in their
talke, or doo wyshe vnto them selfe, a knife at theyr
harte, and that they neuer maye come in heauen,

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or other suche lyke terrible thinges, if it be not so or so as they saye: they doo greatly abuse and mystake the name of God. Seuenthly al they which do dishonest or dishonor the name of God, eyther their owne selues doing it, or ells not agayne sayinge and rebuking other the doers. The comen flatterers also which frame theyr tounge to talke as liketh theyr lordes and Maysters, though it be in verie blasphemie and horrible vyce. Preachers also, suche as onely be men pleasers, and do omytte to tell the people theyr fautes: such also as being not lawefully called and sent do thrust them selues in, to preach the word of God: yea and they which wast and mangle the scriptures with vnttrue and vncatholyke expositions. They also that do derpde the holy mysteryes and sacraments of Chryst. And breifely all they that eyther do thynke or teach otherwise then the Catholyke church (being derpued by succession from the Apostles vnto our tyme) hath thoughte and taughte: or ells vnder the pretense of preachynge Gods worde, do in theyr sermons and collations sowe dissension, tumultes, and rebellion, especyally agaynst their gouernours, do greuously abuse the name of God, and therfore worthy of great punysshment. The like punysshment or rather greater the periured persons are worthy to haue, and they also (much offendinge and worthy much punysshment) who in theyr common talke, by an vngodly vsage, & a leude custome, do at euery other word swere, either by God or his death, or other such like greatly blaspheming y name of god And who so list to haue this matter of swearing fulli &

¶ Mm.ii. lernedly exami-

The exposition of

examyned, discussed, and declared, Let hym repayre to the chapiter, *Et si Christus de iureiurando*, and there at length he shall fynde howe the sayinge of Chrysostome, Math. v. and the sayinge of S. James. cap. v. with other places, that seme to forbydde swearynge, maye stande with other places of Scripture, that do suffer and allowe the gyuyng of othes.

They (synally) do offend, and that very greuously agaynste this commaundemente, who do break e theyr bowes made to almyghty God. For it is written in the. xxiii. chapter of Deuteronomy after this maner, *When thou haste made a vowe vnto thy Lord God, thou shalt not slacke or make delaye to performe or paye it*, And in the fyfte of Ecclesiastes, it is wrytten thus. *Multo melius est non uerere, quam post uotum promissa non reddere.* That is to saye: It is a great deale better not to make a vowe then after the vowe made, not to accomplishe or do the thinges promised. And because amongst other thynges whiche christen men do vowe to God, one is chastitie, you shall knowe, concernynge the same, that from the very begynnynge of CHRISTES churche, suche kind of vowe was taken, iudged, and esteemed for lawfull, honest, and godlye: and that not onely by the determination of man, but chieflie also by the determination of oure Sauoure CHRISTE hym selfe, as appeareth in the. xix. chappyer of Saint Mathewe. And therefore they whiche of late (contrarye to theyr bowes) dyd take women vnto them, vnder the name, and coloure of Matrymonye, haue greuous

the .x. Commaundementes

greuously, yea dampnably, offended almyghty God,
as appeareth. i. Timoth. v. where it is wrytten, *Adoles-*
centiores autem uiduas deuota, cum enim luxuriatae fuerint in Christo nube
re uolunt, habentes damnationem, quia primam fidem irritam fecerunt.

That is to saye: The younger Wydowes doo
thou refuse, for When they haue played the
harlottes agaynst Chryste, they Wyl then
marry, hauynge damnation, because they
haue frustrated or broken they? fyrste sayth
or p?omysse. And here to conclude vpon this com-
maundement, ye shall note that the Hebrewes, or Je-
wes, to expresse, and signifie, the ineffable, and won-
derfull maiestie of God, and his mooste hyghe, and
euerlastynge domination, and power, do vse, and
gyue dyuerse names therunto, with whiche (beinge
translated into Englyshe) we do vse to name, and
call God, sometymes sayenge, the God of vertues,
sometymes the Lorde of hostes, sometymes almygh-
tye, sometymes the maker of heauen and earth, som-
tymes the kynge of glorie, sometymes the kynge of
kynge, sometymes the Lorde of Lordes. &c. Of
whose maiestie both heauen and earth also
are full ye replenyshed.

The exposition of
**¶ The exposition or declaration of the fourth
Commaundement whiche is.**

Remember & thou kepe holy & sabbotte day.



OR the better and moze manyfest vnderstandynge of thys commaundement, ye shall knowe that this word **Sabbotte**, vsed in the Englyshe tongue, being referred to the interpretation or vnderstandinge & common vsage of the Hebrues, or Jewes, doth signifye rest vpon the seuenth daye, which we call **Satur-
Daye**: and *Sabbati sara*: Is to take reste vppon the sayd seuenth day, in which seuenth day bothe they, theyr children, there seruantes, and beastes, dyd take rest, and quietnes, from all bodyly seruyll labour, that they were wont to do: This rest & quietnes, with the sayd Hebrues, or Jewes, was but the rest of the body, insomuch that if an Hebrue, or Jew dyd neuer so muche occupy, or exercyse his mynde in caryng, or thinkyng vpon worldely busynes, yet if he dyd not therewith exercyse and occuppe his body with all, he was accompted to kepe the letter of this commaundement. But with vs chrysten men, there is requyred a greater perfection in this behalfe, for we must besides the due obseruing of the sabbotte in absteyning our selues from bodily labour, haue also our myndes quiet and fre from all suche cares, and gyue our sayd mindes intierly and holy vnto god, & the contemplation of godly things, not onelye pr-
uately

the .x. Commaundementes

uately with oure selues, but also publikely: repay-
rynge duely to the churche, and being godly assem-
bled with other, there to heare the dyuine seruyce,
approued, vsed, and obserued in the catholyke chur-
che, and withall to gyue good eare to the worde of
god being there preached, and to gyue thankes vn-
to god for his great benefytes, which to receyue we
are most vnworthy, considering our noughty liuing
and the abusyng of his sayd benefyttes. And as in y
churches we must in the tyme of dyuine seruyce on
the sabboth day, thus occupy our selues deuoutely:
So in all other places, during the tyme of the said
sabbote day we absteyning from bodely labour, and
other oure worldely busynes, by lawe not allowed,
must occupy our selues in thought, worde, & in dede,
as maye be to the glorie of god, with the spirituall
edifieng both of our selues, and also of oure neigh-
bours. And emongest other thinges vpon the sayde
sabbotte day we must visite the sicke persones, and
shew and doo the workes of mercy to them & other,
both bodely, and gostly, euery one instructinge and
teaching his children, seruants, and familie, in ver-
tue, and goodnes. And albeit thys commaundemēt,
when it was first gyuen to the Jewes, dyd fyrste
bynde them, and theyr successours, to kepe holpe the
Saturday, being then taken and accepted for theyr
Sabbote day, yet to vs chrysten men the sondaye
is our Sabbote day, called in laten *Dominica dies*, and
so termed and named by Saynt Ihon, in the fyrste
chapiter of hys Apocalypse, or reuelation, where he
sayeth. *Fui in insula, que appellatur Pathmos, propter uerbū dei &
testimonium Iesu, fui in spiritū in dominica die, &c.* That is to say:
I was

The exposition of

I Was in an Iland, which is called Bathmos, for the worde of God, and the testimony of Iesus Chryst, I Was in spirite on the sonneday, or the day of our Lorde.

Of this Sondag, or daye of our Lorde, Saint Augustyne, in hys. 251. Sermon, maketh a very notable and godly procelle, aswell concernyng the ryght vse of it, as also of the altering of the sabbotte daye, as it was vled amongst the Jewes, vpon s Saturday, to the vse and keepinge of it, vpon the Sondage, as emongest the chrysten people it is obserued & kepte. And he the sayd Saynt Augustyne, speakyng in hys sayd sermon vnto the people sayeth thus.

Sciendum est fratres charissimi. &c. Which his sermon ther (to auoyde superfluitie, and tediousnes here, in first reherlinge the Latyn, and then after wardes puttinge therevnto the Englyshe) we will onely Englyshe, & saythfully translate here vnto you, and most worthy it is to be harde and learned. And it is thys.

“ Most derely beloued brethern, it is to be knowen
“ that therefore, of our holye fathers, it is ordeyned &
“ commaunded to chrysten men, that in the solempni-
“ ties of Saynctes, and most especiallye on the Son-
“ dayes, the sayd chrysten men shoulde take rest and
“ cease from earthly busynes, that they myght be the
“ more redyer, and prompter, to the deuyne seruyce,
“ as not hauing any impedimente, or incommoditie
“ which myght staye, or withdraue them from it: and
“ myght leaue, or forsake, at that tyme, earthly care, or
“ thought, to the intent that more easely they myghte
“ take hede vnto or consider, the wil of God: of which
thyng

the .xx. Commandements

thinge our lord himselfe by his prophet ^{Isaiah 45}
doth saye, **Be you still or quyet, and do you**
consider or see that I am G O D. But they,
who being entangled with diuerse cares, and busi-
nesses, doo by style this sentence, or sayinge of God,
and wyll not grue, or applye them selues, to diuine
contemplation; I feare me, that in the iudgment to
come when they shal knocke at the gate of our Lord
and requyre to be opened, our Lorde wil answer,
and say, verely I saye vnto you, I knowe you not,
departe from me all you that doo worke iniquitie.
And such as nowe do neglecte to seke God, are then
of him to be refused, Therefore my brethern, let it
not be paynesfull, or greuous vnto youe, vpon the
Sondayes, and vpon the festiuall dayes of the
Saintes, to grue your studye vnto the deuynie ser-
uice. The apostles in dede, and the apostolicall men,
dyd therefore decree, or determyne, the sonday to be
kept, with deuout solempnytie, for that our redemer
dyd vpon that daye, ryse from the deade. And that
daye therefore, is called in Latyn, *Dominicus* That is to
saye, **The day of our Lorde.** That in it we ab-
steyning from earthly workes, and the enticements,
or flatteryng pleasures of the worlde, may bend our
selues to dymne scrupces onely, geuing I say to this
daye honour, and reuerence; for the hope of oure
resurrection, which we haue in, or by it. For like as
he (our Lorde Iesus Christe and saviour) dyd ryse
from the deade, so also we do truste oure selues to
ryse at the last day. And moreouer, it appeareth,

An.

euen,

The exposition of

.. even in the holpe **S**criptures, this **D**aye to be to
 .. lempne, or high, for it is the first **D**aye of the worlde.
 .. In it the elementes of the worlde were made, in it,
 .. **A**ngells were created, In it also, **C**hryste dyd rse
 .. from the deade, In it, the holy **G**hoſte dyd from the
 .. heauens descend vpon the apostles, and **M**anna also in
 .. the wyldernes was from heauen first gyuen in it,
 .. And by these figures and such like tokens this **D**aye
 .. of oure **L**orde (called **S**ondaye) is notable. And
 .. therefore the holy doctours of the churche haue de-
 .. creed, or determined, to translate, or bynge, all the
 .. glory of the iudaicall **S**abbotte (kepte on the satur-
 .. day) into the sayd sondaye, that we might celebrate,
 .. in the veritie, or truth, that, which they dyd kepe in
 .. figure, for then shalbe our true rest, when the resur-
 .. rection shall be done, and perfect rewarde, in body,
 .. and soule together: ther efore (betheren) let vs ob-
 .. serue, or kepe, the sonday, or dave of our **L**orde, and
 .. let vs sanctifye it, as it was comunaunded vnto the
 .. of the olde tyme concerning the **S**abbotte, the lawe
 .. maker saying (**E**xodi. 20) **F**rom euenyng to eue-
 .. nyng ye shall celebrate youre **S**abbottes.
 .. Let vs marke, or see, that our rest be not bayne, or
 .. frutelesse, but that we, being sequestred, or separated
 .. frome all rurall workes, and frome all busy-
 .. nes, doo from the euenyng of the **S**aturday, vntyl
 .. the euenyng of the **S**unday, gyue oure selues to dy-
 .. uyne seruice onely, and after such sorte, we doo duly
 .. or well, sanctifye the **S**abbotte of oure **L**orde. **O**ure

.. **L**ord
 .. **L**ord

the .x. Commandements

lorde saying, **We shall doo no worke in it,** Ther-
fore let every one to whom it is possible, come to the
euensong, and noctuanall seruice, and let hym there
in the assembly of the churche, praye to God, for hys
synnes, and he, that can not thys doo, let hym, at the
leaste, praye in hys house, and let hym not neglecte,
to performe hys bove, and to yelde the dewe or task
of hys seruyce vnto God. And in the daye lette none
separate, or absent, hym selfe, from the holy celebra-
tion of Masses, nor let any remayne idle at home, whē
other doo go to the churches, nor occuppe hymselfe
in huntinge, and be bounden or thrall to a deuellishe
offyce, wanderyng, or going about the feilde, & wood-
des, lifting vyppes, or exalting with his mouth, crieng,
or shoutyng, and dissolute loude laughing, and not
bitteryng, from the bottome of his harte vnto God,
sighing, and wordes of prayer. Moreouer yet some
(which is more detestable) comynge to the church
doo not occuppe or gyue them selues to continuall
prayer, nor with silence do tary oute the holy celebra-
tion of Masses but whyle dyuine lessons are redde
within the churche, they than without doo applye,
or set theyr myndes, to pleade causes, or with sondry
false accusations, or sleanders to picke quareles, or
foresoth at the dyce, or vnprofitable games, or sportes,
to sweate lustely.

And sometymes also (whiche yet is worse) with
ouermuch wrath are set on fyre, & most bytterly doo
chide, or braule, in so much, that they assault, or lay atone,

An.ij. an other,

The exposition of

other, with weapons, or chibbes: And often tymes
doo committe murder. And this thing is moſte of
all, committed, or done of thoſe, who being repleni-
ſhed with enuy, and hatred, (the deuyl being there
guyde) do goo to the aſſembly of the church not for
to helpe the ſelues, but to hurte, or endamage other.
Such in dede, if they by murder ther doo perſhe, or
be taken awaye by ſodayne death, whither doo they
goo ells, but with him, whoſe ſteps they haue ſolow-
ed, into euerlaſting tormētes: Do ye not theſe thin-
ges my brethren, doo not deceiue your ſelues, doo not
in your aſſembly or commyng together, gyue place
vnto the deuyl, but rather prepare youre ſelues to
be a lodginge, or dwelling place, to Chryſt. Doo not
you therfore gyue your ſelues without the church
to fables, but win it giue your ſelues to psalmody, &
prayers. Doo not bable, or talke together in y^e church,
but be ye ſtyll, or quyet, for there are very many
and ſpecially many women, which doo ſo chatte, in
the church, and doo ſo bable, that neyther they them-
ſelues, do heare the dyupne leſſons, or ſeruyce, nor
yet ſuffer other to heare. Ought ſuch comming toge-
ther, with ſuch an order be in the houſe of God? Or
is it ſo Decente to ſtand, or be preſent in the ſighte of
God, and holy Angells? Beſides thys alſo (which
is greatly to be lamented) I wyll with you cōplaine
that there are ſome, and ſpecially the great, or mighty
men, of thys worlde: who whan they come to y^e
church, they are not deuoute, or giuen to celebrate
the prayſes of God, but conſtraine the prieſt to make
ſhorte the maſſe, and to ſyng accorดยnge to theyr
luſte

the .x. Commaundementes

lust or pleasure: neyther can he followe the ecclesi-
astical maner, or trade, for they glotteny, and coue-
tuousnes, that one moment of the daye might vnto
the seruyce of God, and al the rest of the daye, with
the night, be apoynted, to theyr pleasures. Doo not
these things my most derely beloued brethre: Doo not
consent to the doers of the same, for not onely they
that do these thinges, but they also which consent to
the doers shall perishe. Wherefore aboue all other
thinges, Doo you not vpon the festiuall dayes, pleade
nor here causes, but at an other tyme, and that with
iustyce, nor do you not with receyvinge gyftes sub-
uert iust iudgementes, for accordyng vnto þ saying
of oure lord, With what iudgmet ye shal iudg
other, shalbe iudged of you. Let none of you
drinke himselve dronke, for the dronkard is most like to
the mad man: do you not, by drynkynge among men
put your names out of heauen. There are verely
many (which is worse) who not onely doo drynke
them selues dronke, but also constrayne and aduise
other to drynke more than is expedient; and therof
many tymes amongest them doo ryle, brawlinges,
& manslaughter.

Doo you not consider, brethern, whose wyse these
men herein do folowe: for dronkardes and manquel-
lers (sayth the apostle in the firste epistle to the Co-
rinthians the sixt chapiter) shall not possesse þ king-
dome of heauen. I beseeche you most derely beloued
fathers, and Mothers, Brethren, and Sisters, by
the name of oure Lorde Iesus Chryste, and by hys
kyngdome.

The exposition of

kingdome and iudgement to come, that you wyll
withdrowe youre selues, from euery man, walkyng
inordynately, and that you walke worthy of the vo-
cation, with which you are called, and that you neg-
lecte not your honoꝝ, nor litle esteeme the redemption
which is in Chyyst Iesus. We are called the chyldren
of God, bycause the true sonne, of God, hath deliue-
red you. Study you to please, with good maner, soo
greate, oꝝ myghty a parent: that he doo not deliuer
you, as most wycked seruantes, to perpetual paine;
but as most derely beloued chyldren, doo byrynge you
to the heauenly countrey aboue, that ye maye be co-
heritours with his sonne Iesus Chyyst, with whom
he lyueth, and reigneth God, in the vnytie of ꝑ hoīye
Ghost, for euer and euer. Amen.

Nowe leauing here Saynte Augustyne (who of
trouth in thys matter, doth, almost twe lu hundreth
yeares agoo speake of such sorte, that he may be sene
eyther to haue had as noughty ordered persones in
his tyme, as we haue now in our dayes, eyther els,
by spirite of prophete, to haue sene oure tymes and
doynges) Let vs retourne agayne to oure processe,
and let vs, by scripture, declare howe the. vii. day of
the weke is peculyar, and specially appoynted vnto
rest, & therefore called the Sabbote: for prose wher-
of ye shall first haue the second chapiter of Genesis,
where it is euident, that God dyd blyss the seuenth
daye, and sanctifye it. Secondelye ye shall haue for
thys purpose the. xvi. chapiter of Exodus where we
doo rede that the reste oꝝ quyetnes of our Sabbotte
is sanctified vnto God, and lykewise in the. xlii. of
the

the .x. Commaundementes

the same booke, where it is commaunded, that on the seventh daye, both the Ore, and the Ass, shall cease from worke, and the sonne of the bonde mayde, and the straunger, must be refreshed. And also of this we haue in the .xxi. chapiter of the same booke, wher almighty God dyd, by Moyses, gyue commaundement, to the chyldren of Israell to kepe the sabbotte, and that soo straitely, that he commaundeth þe breakers thereof to be put to death, the lyke whereof is expressed in the .xxv. of the sayde Exodus. And for example thereof, ye maye reade in the .xv. chapiter of Numeri. That a yore man haupng gathered a fewe stickes, vpon the Sabbotte daye, was by the commaundement of God, stoned to death: and besides these places, ye haue a great number of other places of scripture, but these here alreadye alledged are sufficient for this purpose, to moue that the Sabbotte daye or Sonday ought to be kept as is before declared. But yet besides the foresayd Sabbotte daye or Sondaye, Chyristen men haue alwayes, enen fro the tyme of the Apostles, vsed to kepe holy, wdaye feastes, as well of oure sauiour Christ, and of þe blessed vyrgyn Mary hys mother, as also of other sainctes, in whiche feastes also men ought to cease fro worldly busynes, and occupation, yea and to spende the same in Goddes seruyce and contemplation of heavenly thynges doing such good workes as are mete and conuenient, for the holy day, of whiche feastes you shall heare certen auncient authorities of the holy fathers, for your better instruction hearein. And firste S. Augullyne in hys .iiij. epistle wyrtten to Ianiarius.

Iannarius sayth thus illa autem qua non scripta sed tradita sunt
 habemus, qua quidem tota terrarum orbe observantur, dantur intelligi, uel
 ab ipsis Apostolis, uel plenarijs concilijs, (quorum est in ecclesia saluberris
 maiestas) commendata atq; statuta retineri, sicuti quod domini passio,
 & resurrectio, & ascensio in coelum, & aduentus de coelo spiritus sancti,
 anniuersaria solempnitate celebrantur. **That is to saye:**

Concerninge those thinges whiche we doo
 kepe, or obserue, not beyng wyrtten, but by
 tradition leste vnto vs, beyng suche whiche
 in dede are kepte throughout the whole
 worlde, it is to be vnderstanded, the same ey-
 ther of the apostles them selues, or of general
 councails (whose aucthoritie in the church is
 most hollesome) comended & established or
 decreed to be reteyned or kepte, as that the
 passion of oure Lorde and resurrection, and
 ascension into heauen, and the comynge of
 the holye goost from heauen, are with anni-
 uersarye, or yeaerlye solempnitie, celebrated.
 And the same saynt Augustyne in his .144. sermon,
 De tempore, doth there not onely declare most manife-
 stly, that the feastes of blessed martyres, were in his
 tyme solempnyed, and kepte holye, but also that the
 people dydde, on suche feastes, with great deuotion,
 repaire to the church, and for that they deuotion;
 he there doeth declare hym selfe hyghlye to haue re-
 ioyced, sayenge: *Magnam mihi gaudium facitis, (fratres charissimi)*
dum in solempnitatibus martirum, tanta deuotione fidei, ad ecclesiam con-
uenitis. **That is to saye: You** (moost deuelye belo-
 ued

the .x. Commaundementes

ued brethzen) make vnto me great ioy, Whi-
les you, on the solempnities of the martyrs,
With so great deuotion of faith, doo come to-
gether to the church, and immediatly after that,
he doth farther instructe them, and in them vs, howe
they shoulde vse them selues on the festiual dayes, to
the pleasure of God, and theyr owne edefyinge, say-
inge in this maner: *Sed si uultis, deo auxiliante, & uestrum profe-*

*ctum, & nostrum gaudium, spiritualiter adimplere, ita inter uos, et pacem,
& charitatem, inspirante domino, conseruate, ut contra hominem nullum
odium habeatis in corde, pro bonis orate, ut semper ad meliora proficiant,
pro malis assidue supplicate, ut cito se corrigant, & secundum preceptum
domini, Quicumq; uultis ut faciant uobis homines, haec & uos facite omni-
bus. Tunc enim in ueritate pax & iusticia, et misericordia, custoditur,
quando non solum nullis hominibus malum facimus, sed etiam ubicunq; po-
rimus adiuuare contendimus. Si ergo haec Christo adiuuante fideliter agas-
mus, beatos martyres, in hiis que supra diximus, praecipuis et praeclaris ope-
ribus imitantes, partem cum illis in aeterna beatitudine habere poterimus.
Et tunc pro nobis absq; ulla dubitatione sancti martyres intercedunt, quan-
do in nobis aliquid de suis uirtutibus recognoscunt. That is to saye:*

If ye by Gods helpe Wyll spirituallly fultyll
oꝛ make perfecte, both youre owne prosytte,
and also my ioye, so doo you amonge, oꝛ be-
tweene your selues, kepe peace, and charitie,
(God inspiringe you) that agaynst no man
ye haue any hatred in youre harte, praye for
the good men. that they maye alwayes en-
crease to better, and for the yll men make sup-
plications continually, that they maye quic-
kely amende them selues, and accoꝛdinge to

Do.

the

The exposition of

the commaundement of our Lord, **Math, vi**
Whatsoever ye would that men should doo
to you, do you the same vnto all. For then in
truth, or veritie, is kepte peace, iustice, and
mercy, whan not onelye we do not euill to
any man, but when we indeuour our selues,
or labour, to helpe, whersoeuer we maye. So
that if we (Christ vs helping) doo these thin-
ges saythfully, imitatinge or folowinge the
blessed martyrs, in those principall and nota-
ble workes whereof we didde speake before,
we may haue part with them in euerlasting
blysse. And then without any doubt, the ho-
ly martyres doo make intercessions for vs,
whan as they doo perceauie or knowe anye
of theyr vertues in vs.

To the foresayde places of **S. Augustyne**, we will
here for the same purpose now, ioine the testimony
of **S. Hierome**, who in his exposition made vpon the
epistle of **S. Paule** to the **Galathians** (and declarynge
these wordes wyrtten in the .iiii. chapiter of the same
Epistle: *Dies obseruatis & menses, & tempora, & annos*, That is
to saye: **We obserue dayes and monthes, and**
tymes, and yeares) doth write in this maner, *Dicit*
aliquis, si dies obseruare non licet, & menses, et tempora, & annos, nos
quoque simile crimen incurrimus, quartam Sabbati obseruantes, & pasce-
uen, et diem dominicum, et ieiunium quadragesime, et Pasche festiuitatem
et Pentecostes lesitiam; et pro uarietate regionum diuersa in honorem mar-

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tyrum tempora constituta. That is to saye: Some maye peraduenture saye, if it be not lawfull to obserue dayes, and monthes, & times, & yeares, than we also (meanynge Chysten men) runne into like faulte, obseruinge the Wednesdaye, and the frydaye (fastynge dayes) and the sondaye holie daye, and the faste of lent, and the festiuitie of Easter, and the ioyful solempnite of whitsonday (and according to diuersitie of countreys diuerse tymes, appointed in the honour of martyrs. By whiche obiection besides many other notable thinges, this is moost euidente, that no man was so lewde in those dayes, but that he did obserue besides the sondaye, dyuerse other holy dayes, also, as well in the speciall honour of Christ hym selfe, as of his holy sayntes and martyrs: but because the selfe same obiection of late tyme, not by supposynge to be objected (as s. Hierome dyd) but in dede hath by deuelysh persons, for abrogation of holy dayes ben alledged: Therefore we thinke it good (besydes referringe the learned amongstest you to the sayd place of s. Hierome, where they maye fynde this obiection aunswered and disproued at large by two maner of aunswers) breifly to aunswer the same obiection in this maner. That is to saye, that we chiste men should not think our selues in conscience bound to the ceremoniales of Moyses lawe, as the Galathians dydde thynke, to whom saynte Paule dydde wypte the sayde wordes before rehearsed. And in dede to consider a daye, in no other respect, then

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as it doth conteyne a tyme, so no man oughte to obserue in religion more one daye then an other. But to consyder a daye in respecte of a thing done in the daye by god in chrysten religion, so we maye and ought to obserue and kepe daies. And so doo we obserue and kepe the sondaye for the resurrection sake done in it, and lyke wyse Chrystmas daye for þe birth sake of Chryst, being borne on þe day, and so of þe other dayes, as well of Chryst as of his blessed Martyres, & saintes. And to conclude in this matter, whosoever list to reade the workes of Cyprian, Saynt Basyll Chrysostome, and saynt Augustyne, shall fynd most godly sermons of theirs, made by them, in þe church to the people vpon the festiuall dayes bothe of oure Sauour Chryst, and the blessed Wyrgyn Marye, & of the rest of holy Martyres and sayntes.

And agaynst this commaundement doo they moste greuously offend which in theyr hartes hate þe deuine seruyce done in the church, or the catholike preching of the worde of God, and by reason of suche hatred, doo absent them selues from theyr paryshe church in tyme of Mattens, Masse, Euensonge, & sermons, or other dyuine seruyce vsed in the church, of which sorte there hath of late byne in thys realme, a greate number: and yf any yet be lefte, God giue the grace, hereby to knowe there greuous offence, and thereby vpon spedily to conuert them from suche theyr wicked trade, and so to auoyde the wrathe of God and eternall dampnation.

Secondly agaynst thys commaundement they also doo offend, who though they doo not hate the
sayde

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sayde dyuine seruyce, yet for gayne and lucre's sake,
they do worke on the holy day, not gyuyng the selues
holy to godly contemplation and dyuine seruyce as
they ought to doo. finally al they do trangresse this
commaundement of God, who in tyme of comen
prayer or preachynge, not only doo not them
selues gyue diligent eare and good atten-
daunce therebnto, but also by wal-
kyng, talkyng, and other euill
demeanour, doo lette other
that would vse them sel-
ues deuoutly and
Godlye.

**¶ The exposition or declaration of the fyfte
commaundement whych is.**

Honour thy father and thy mother.



In the fower commaundementes,
which are declared in the former pro-
cesse (being the commaundementes
of the fyyst table) you haue hard the
dutie, whiche we doo owe vnto al-
myghty God: In all these other fo-
lowing (which are the commaundementes of the se-
conde table) you shal be instructed of the duety whi-
che we doo owe to our neighbour, in thought, word
and dede. And in the fyyst of them, we are instructed
how we shal doo our duety to our parentes, fathers
and mothers, & elders, here in this world, to whome
next after God, and aboue all other neighbours, we
do owe honoz and obedience. For the better vnder-
standing of this commaundement, you shal note, that
vnder the names of father, & mother, are here signifi-
ed, not onely our naturall parentes, but dyuerse o-
ther also, as fyyst they which haue cure, and charge
of our soules, who by theyr offyce, doo begette vs to
the faythe of Chryst, and doo nouryshe, and bynge
vs vypp in the same: after which sorte and maner,
Saynt Paule calleth himselfe father of the Coryn-
thians, in the fowerth chapiter of his first epistle to
the sayd Corinthians. And secondly we vnderstand
by those names (father and mother) all cyuyll, or
publike magistrates: And thyrddly al other who haue
in any wyse power, aucthoritie, or gouernemente
ouer vs, as y^e maister ouer y^e seruaut &c. To all these
foresaide sortes beinge comprehended in this com-
maundemente vnder the names of father and
mother

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mother) we are bounden to geue due honour, which standeth specially in thre poynts, it is to wit, in loue, in obedience, and in reuerence. And herein, as touchynge our naturall parentes, our sauour Christ in the seuenth of Marke doth say thus. Honor thy father and thy mother: he that doeth curse father or mother, shall dye the death, And Christ him selfe gaue herein vnto vs example, both of oure subiection, and also of obedience, to be geuen and done vnto our natural parentes, as appeareth in the seconde of Luke, where it is wyrtten thus. And he (that is to saye, Christe) dyd goo dolvne wyth them, and came to Nazareth, and was subiect, or obedient vnto them And that all chylde do owe vnto theyr natural parentes, obedience, and honour, Saynt Paule witnesseth in the .vi. chapitre to the Ephesiens, saying: Chylde be you obedient to your parentes in our Lorde, for that is iuste, or ryghte: Honor thy father and thy mother. Whiche is the fyrst commaundement in promys that it may be well with the, and thou mayst be longelyued on the earth.

The lyke whereof S. Paule also doth wyte, in his thyrde chapitre to the Collossians. And moreouer it is wyrtten in the thyrde chapitre of Ecclesiasticus, after this maner: Sonne receaue With reuerence the olde age of thy father, and make not him sad in his lyfe &c

And in the same chapitre shortly after doth folowe this saying.

Di

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Of how euill fame, or name is he, that forsaketh his father: and curled he is of God that bereth, or angreth his mother. And in the. xix. of the Prouerbes it is wytten. He that doth afflict his father, and doth flye from his mother, shalbe infamous, and Wretched.

And in the. xx. of the sayde Prouerbes, Salomon sayth thus. He that curseth his father, and mother, his lyght shalbe put out in the myddeste of darkenes. In the. ix. of Genesis, Cham the sonne of Noe, brought the curse of God, or malediction, to him selfe, and his posteritie, for that he dydde dyshonoure, and deryde his father, and in the. xxxv. & xlix. chapiters of the same booke, appeareth of the dyshonour whiche Ruben, the fyrst begotten sonne of Jacob, dyd to his father, and how he therefore was accursed. And in the seconde booke of the kynges, and the. xviii. chapyter, we reade howe Absolon (who intended to haue thrust his father out of his kyngdome) was by a notable, and mooste miserable death, plagued.

And of the duetye, that we doo owe vnto oure spirituall fathers, we doo reade, in the. xiii. to the Hebrewes. Be ye obediēte to them Who haue the ouersyght of you, and submytte your selues to them, for they doo diligently Watche, euen as they, that muste geue accounte for your soules. And, in the. x. chapter of Luke, oure

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our Chyyst sayth, touchyng hys apostles, and theyr
successours. *Qui uos audit, me audit, qui uos spernit me, spernit, qui
autem me spernit, spernit eum qui misit me.* That is to saye: He
that heareth you, heareth me, and he that
dispiseth you, dispiseth me, and he that dyspi-
seth me, dispiseth hym Who sente me. And
moreouer Saynt Paule, in hys first epistle to the
Cessalonyens, and the first chapiter, sayeth thus.

*Rogamus nos fratres, ut noueritis eos qui laborant inter uos, et præsunt
uobis in domino, et monent uos, ut habeatis illos abundantius in Charitate,
propter opus illorum, et pacem habete cum eis.* That is to saye:
We doo beseeche you brethren, that you wol
know them, that labour emongest you, and
are youre ouerseers in oure Lorde, and doo
mornyng you, that you wil haue them more
habundauntly in Charitie, for theyr workes
sake: and haue you peace With them.

There are of spirituall disobedience, Terrible exam-
ples, in the .xvi. chapiter of þ booke called Numbers,
where it is wyrtten, howe the earth dyd sodenlye o-
pen, and swallowe vyppre, Chore Dathan, and Abirō
with theyr tabernacles and all theyr substaunce, for
theyr disobedience, and rebellion, against Moyses, &
Aaron the highe pryste. And howe also fyre came
from God, and dyd dystrope 250 men, whiche were
of that rebellion. Further we doo reade in the fow-
erth booke of the kynges, and the seconde chapiter
thereof, how that two and fortye chyldren, at one
tyme, were deuoured of beares sodenly, sent of God,
pp. for

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for þe they dyd mocke Helizeus, the Prophete, and mynyster of God. And howe then can they thynke, to escape the greate wrathe, and indignation of god, which of late most spitefully, not onely in flamde-rous wordes, but in dedes, also most vncristialyke haue despised, vnrerently vled, and dishonored the mynysters of Chrystes Church?

And as concerning the Cyvyle magistrates, þe sayd S. Paule in the. xiii. of hys epystle to the Romans sayeth thus. Let euery soule be obedient to the higher or superior powres, for ther is no power but of God. And þe powres whiche be, are ordeined of God: therfore he þe Withstandeth þe power, doth resist þe ordinaunce of god. And they who doo resist or wstand þe doo gette, or purchase vnto the selues, dānation: for princes, or rulers, are not to be feared for good workes, but for euill workes: Wylte thou in dede not feare the power: do thou þe which is good, & thou shalt haue praise, of þe same power, for he is þe minister of God, for good to the: But if thou doo euyll, doo thou the feare, for he doth not without cause, cary, or beare the sword, for he is þe minister of God, auenger, and punysher of them, þe doo euill. Therfore you must of necessitie be obediēt, not onely for wrathe sake, but also for cōscience sake, therfore verely do you pay tributes. &c. A notable example of þe obediēce & duety, þe euery subiect

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oſoeth to his ſoueraigne, we haue in þ behauiour of
Dauid towardeſ king Saul, writte in the .24. & .26.
chap. of the firſt boke of kinges. And S. Peter, in his
firſt epiſtle, .x. ii. chap. ſpeakynge of the obedience due
to kinges & magiſtrates, writeth thus: Submitte
your ſelues to euery creature, or ordinaſice of
mā, for our lordes ſake. Whether it be to king
as one that precelleth, or vnto gouernours or
rulers, as being ſent of him, to the puniſhment
of euil doers, and the cōmendation, or prayſe
of the good. And in the foresayd .xiii. chapter to the
Romaines, it is wytten, Gelle you vnto al men
that Which is due vnto them, to Whō tribute
belōgeth, tribute: to Whom cuſtome, cuſtōe:
to Whome feare, feare: to Whō honoz, honoz.
And as concerninge the dutie of the ſeruaunt to the
maſter, therof S. Paul ſpeaketh. Ephes. vi. ſayeng in
this maner. Ye ſeruaunts, be ye obediēt vnto your
carnall maſters, w feare, & tremblynge, in ſinglenes,
or ſimplicite of your hart, as vnto Chriſt, not ſeruing
in the eye ſight, or preſence only, as men pleaſers, but
as the ſeruauntes of Chriſt, doinge the wyll of God,
from the hart, with good wil, doing youre ſeruiſe as
vnto God our Lorde, & not vnto men. The lyke here:
of he hath alſo, in the thirde chap, to the Colloſſenſes:
and in his ſecond chapter to Tyte, he doth ſaye thus.

Teache ſeruauntes to be obediēte vnto their
maſters, pleaſinge them in all thinges, not contra-
ryeng them, not deceyuing, or defraudynge, but in al
thynges, ſhe wyng good ſayth: that they may ſette
furth the doctryne of God our ſauour in al thinges.

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Agaynst thys commaundement first doo all they offende, which thinke scope of theyr naturall parentes, for theyr pouerty, spekenes, aduersitie, or any misfortunes sake, or doo denye vnto theyr sayde parentes necessary releife, sustentatyon, or succoure, with fooode, clothe, or harbor, in tyme of theyr necessitye, yf that they be hable to helpe theyr sayd parents in thys case. But most of all they doo breake thys commaundement which doo curse theyr parentes, strike them, backbyt e them, vse contumeliousse, or opprobriousse wordes vnto the, and hate them. Secondlye al they doo breake this commaundement who doo not loue, reuerence, obey and duely honour theyr spirituall parentes, and gouernours, as prelates, pastors, and all that haue cure and charge of soules, nor paye vnto them theyr tythes, and duties, accordinge as they are bounde. Thyrddlye they doo offende, and that greuously, agaynst thys commaundement who make sedition agaynst the prince, ruler, or country: And they also that doo rebell or cause o-ther to rebell agaynst any of them: they also that are false or negligent in doing theyr commaundements. And whosoever will not loue, reuerence, obey, or serue them with his true, and vnfayned seruyce, but will thynke, Imagyne, or speake, anye vntruth, lye, or euill, agaynst them, ye a or consent vnto the same, or beare therewith, as (the more it is to be lamented) of late hath bene vsed emongest vs, to the greate offence, and displeasure of almyghty God, and y disho- nor of thys hole realme, they all doo breake, & trans- gresse thys commaundement.

fourthely

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Fourthly all such seruantes are transgressours
of this commaundement who doo not saythfullpe
obey theyr maisters commaundementes, and fulfyll
them, nor vse theyr maisters, with due reuerence, fi-
delitie, and diligence, both to please them, and also in
all theyr affayres, wherein they are charged, to be
trusty, and saythfull, to the vttermost of theyr pow-
er. And heere is not to be omitted that reuerence, &
honor, is due also vnto such, as are auncient, aged, or
(as we commonly doo call them) fatherlye men. Al-
though they haue none of the foresayde authorities
ouer vs: whiche cunlye and cyuile reuerence, and
honour, God by Moyses commaunded vs, to obserue
and kepe, as appeareth in the .xix. of Leuiticus, wher
it is wyrtten thus. *Coram cano capite consurge, & honora*

personam senis, & time dominum deum tuum. That is to

saye: Before the hoare heade rise.

thou vppe, and honour e per-

son of the old man, and

seare thy Lord

GOD.

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The exposition or declaration of the sixt commaundement whiche is.

Thou shalt not kyll.



Attending now consequently to declare vnto you this sixt commaundement, we thinke it good, first of all to note vnto you, howe aptlye and in howe due place it foloweth immediately vpon those goyng before: for in the commaundementes of the fyrste table, we are taught and instructed of our hole duetie towarde God: which of all dueties is principally at mannes handes required, and in the first commaundemente of the second table, (which is now last expounded vnto you) we are taught our duetie towarde oure parentes both naturall, spirituall, Cynyl, and other, to whome next vnto God, before all other men we ought to haue respecte to perfoyme our duties. And in thys sixt, and the fower other that doo folow, we are instructed, and warned, that by no maner of meanes, we hurte or endamage our neighbour. And bycause of all hurtes and displeasures that maye of man to man be done, the greatest (in some due respecte) is murder, therefore of all hurtes that thynge is (in the second table) fyrst and cheifelye forbydden vs, in these wordes. **Thou shalt not kyll.** In which wordes we are not onelye restrayned from actuall murther and vnlawfull killing of the bodye, but also we are forbydden from committing the same
in

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in worde or thought, yea and all the meanes leading
or disposing vs towarde the same, as malice, wrath
enue, disdain, and other like euill affections of the
harte, and as they are prohibited so also is all scold-
der, backbitting, sholdyng, bannying, rayling, scor-
ninge, or mockynge, and all other euill behauiour of
our tongue, agaynst our neighbours, whiche all be
forbydden by thys commaundement, as beinge the
rotes and occasions of murder and other bodelye
hurte. And by the rule of contraries (spoken of be-
fore) like as these thinges are forbydden and prohi-
bited vnto vs, so are they contraries implied and
commaunded to be fulfilled and perfourmed of vs. It
is to wytte. To loue our neighbours lyfe and helthe
withall our hartes, and with our tounges to wythe
the same, and with our actes and dedes, to maine-
tayne and defende it. Of thys commaundement and
the duetie of vs chrysten men by the same required,
our sauour Chyyst doth speake in the fyfth of Ma-
thewe saying. You haue harde howe it was
sayd vnto them of the olde tyme, Thou shalt
not kyll, he that killeth shall be in daunger
of iudgment, but I say vnto you, that euery
one which is angry with his brother shall be
in daunger of iudgement, and he that say-
eth to hys brother Racha shall be in daunger
of Counsayle, and he that sayeth vnto hys
brother thou foole shall be in daunger of hell
fyre.

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By these wordes of our Sauour Chyſt ye doo vnderſtand that hatred wrath, and Enuy, are as greatly forbidden, and as greuously puniſhed in his Chyſten men, as was eniongeſt the Jewes berpe bludshed and murder: for he that is wrath or angry agaynſt hys neighbour in his harte and deſire, doth kyll him. And here doo you conſider well the wordes of this precept, for God doth not ſaye, thy hand ſhall not kyll, or thy ſworde ſhall not kyll, or thy gonne, or thy Croſbowe ſhall not kyll, or comitte murder, but he ſayth Thou ſhalt not kyll, That is to ſay, Thou thy ſelfe, whatſoeuer thou arte, and which is properly thyne, and of the: as all the partes of thy body, all thy inward thoughtes, thy affecti- ons, thy wordes, and thy dedes, ſhall not kyll. But ſome man maye here ſaye, why then, what ſhalbe done with theues, traytors eyther agaynſt God, or theyr Prynce, and other ſuche wicked offenders, ſhall they not, nor may they not lawfullye be put to death? Yes, ſo it be done by magiſtrates thereto authoriſed: for whan according to iuſtyce, they doo puniſhe offenders, they doo not exercyſe theyr owne Iudgement, but the iudgment of God. For of Magiſtrates it is wyrtten in the .xiii. to the Romaynes. *Non enim frustra gladium portat, dei enim miſter eſt, uindex in ſram ei qui male agit.* That is to ſay: For he (the magiſtrate) carryeth or beareth not the ſworde in vayne, he in dede is the miniſter of God, an auenger vnto wrath, to hym that dothe euyll. And though the magiſtrate maye doo that, yet if anye o-
ther

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other shall presume without lawfull authoritie, or iustly to kyll, or bodely to hurt or greue any man, the same vndoubtedly doth breake this commaundemente, and is to be iudged a manqueller, accordynge to the saying of Christ, in the, xvi. of Mathew, *Omnes qui acceperint gladium, gladio peribunt.* That is to say: All they that take the Worde, shall perye With the Wooorde, meanyng hereby, that whosoever of priuate authoritie, shall vse any maner of meanes, to en-damage other, shall by iust iudgemente perye hym selfe. And all that we hytherto haue spoken, is specially by vs mente, of such damage, as by our woordes, thoughtes, or dedes maye come to oure neyghbours body: but because the soule, beyng the cheyfe parte of man, doth incomparablye passe the bodye, therfore ye shall here note, that, by this commaundement we are muche more forbydden to kyll or murder our neyghbours soule: whiche kynde of murder and slaughter of the soule, they do commyt, who by pernicious, hereticall, and vngodly doctrine, or by euyll counsaile, seduce the soule of theyr neyghbour, causinge it thereby to dye euerlastynglye in hell. And specially they herein doo offend, who not onelye in theyr lyfe tyme, with theyr teachinge by mouth, do infecte theyr hearers, but with theyr moost venomous bookes lefte behynd them, doo styng to death the soules of as manye, as by the readyng therof, doo consente to theyr deuelyshe doctrine: and so longe as such theyr bookes or wytynges doo reihayne, infectyng other, so longe doth the damnation of the authors of suche bookes, and heresies, continuallye

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more and more increase. The example whereof is put specially concernynge the Damnable and pernicious heresye of Arius, the payne of whom shal not be fully determinate, vntyll the day of iudgemente, but euer styll doth, and shal, vntyl that daye, increase more and more. And here is not to be omittted, that they also are manquellers, and moost myserably, and lamentably offende agaynst this commaundement, who in worde, thought, or dede, desperately do murder them selues. And hauynge thus declared vnto you thre seuerall kyndes of murder, forbydden by this commaundement, it is to wytte, the murdering of oure neyghbours body, the murderynge of his soul, and fynally of the murder whereby one doth kyl him selfe, it shalbe conuenient to recyte here vnto you, the terrible paynes which are in sondry places of Scripture, menaced for murders, and vpon seuerall murderers. And the fyrst shal be taken furth of the. iiii. of Genesis, where it appeareth that whan Cain had murdered his brother Abell, almyghtye God sayde vnto hym in this maner, **The voyce of thy brothers bloude, doth crye vnto me frome the earth, Wherefore thou shalte be accursed vpo the earth, Who hath opened her mouth, and receyued thy brothers bloude of thy hande: When thou shalte laboure or tyll the earth, it shall not geue to the her fruytes. Thou shalte be a Wanderer and vagabunde vppon the earth.** And in y. ix. also of Genesis it is thus written.

who

Whosoever shall shed the bloude of man vpon the earth, his bloude shall be shed: for man is made to the similitude of God. And in the .xxi. of Exodus, almyghtye God doth saye: He that shall strike a man, Wyllinge to kyll hym, shall die the death.

Moreouer in the thyrde booke of the kynges, and the .xxi. chapiter, it is wrytten, howe that whan kynge Achab by the deuelysh counsaile of his wyfe Iesabell had procured the death of Naboth, for couetousnes of his vyneyarde, God sent the prophet Elias vnto hym, and bad hym saye these wordes.

This doth the Lorde say: Thou hast killed, yea, and moreouer thou hast taken possession, And shortly after foloweth howe God bad him saye: In this place in the whiche the dogges haue lycked the bloude of Naboth, they shall lycke thy bloude and shortly after there foloweth Thus sayth the Lorde: I Wyll brynge vpon the euill or myserye, and Wyll cutte downe thy posteritie, and Wyll destroye of Achabs, euerye one that pylleth agaynste the wall &c

And touchynge wycked Iesabell his wyfe, it there foloweth: Dogges shall eate Iesabell vnder the walles of Iesrael. And of Achab lyke wyse is there sayde.

The exposition of

If Achab dye in the citie, the dogges shall eat
him, and yf he dye in the fiede, the fowles of
the ayre shall deuoure him. Moreover in the se-
conde booke of the kynges, and the .xii. chapiter, al-
myghtye God sayde vnto kyng Dauid by the pro-
phete Nathan in this maner. Thou hast stricken
With the Sworde, or kylled Urias the Ethite,
and hast taken his Wyfe to be thy Wyfe, and
hast slayne him With the Sworde of the chyl-
dren of Ammon, Wherefore the Sworde shall
not departe from thy house for euer.

These terrible threatnynges and punysshmentes,
ought to moue all men to be diligente and warpe in
obseruation of this commaundement, and in no wise
eyther in thought, worde, or dede, to comynytte anye
kynde of murder, beyng assured, that although they
maye chaunce to escape the due ciuile punishment of
magistrates, yet in no wyse shall they escape the gre-
uous punysshmente at Gods handes for suche theyr
murder: yea, they shalbe moost wel assured, that (vn-
lesse they, by due meanes, doo repente, and be recon-
cyled to God) they shall haue after this lyfe
(for theyr transgression) euerlastyng
dampnation.

**The exposition, or declaration of the. vii.
commaundement, whiche is**

Thou shalt not committe adulterye.



S the greatest iniury whiche a man can do to his neyghboure, is murder, whereby he taketh awaye his lyfe from him, so the next iniury or wrong is to byolate, or to defyle his neyghbours wyfe, whiche is become one fleshe with him, throughe the sacramente of Matrimonye. And therefore in good order doth here now we folowe this commaundement. **Thou shalt not committe adulterye.** And this commaundement oure sauoure Christ him selfe doth in dede expounde in the Gospell, as he dydde the sixte, teachynge vs in the fyft of Mathew, that this commaundement not onely forbyddeth all outwarde adulterye, committed in dede, but also al inwarde occasions of adulterye, as lecherous thoughtes, desyres, lustes of concupiscence, consentinge in harte, and all other meanes enducynge therunto, And here ye shal note, & although this word adulterie, doth signifie properlye the vnlawfull comixtion of a maryed man, with any other woman, than with his owne wyfe, or els of a married woman, with any other man, thā her owne husband: yet in this commaundement, it is taken not only for that, but also for all maner vnlawfull copulation betwene man and woman, married and vnmarrried, and al maner of vnlawfull vse of those partes whiche be ordeyned

The exposition of

ordeyned for generation, whether it be by adulterye fornication, incest or any other meanes.

And a man inaye euen in laweful matrymony with hys owne wyfe breake thys commaundement, and yue vnchast, if he doo vnrreasurably or inordinate-ly serue his or her fleshly appetite or lust. And vpon such persons the deuyll hath power, as the Aungell Raphaell sayd vnto Thoby (Thoby.) They that marye in such wyse, that they exclude God out of theyr harts, and doo gyue them selues vnto theyr owne carnall lustes, as it were an horse or a mule. Whiche haue no reason: vpon suche persons the deuyll hath power.

Also all chrysten people ought highly to regarde the obseruation of thys commaundement, considering how much God is displeased, and what vengeance he hath allwayes taken, and euer will take for the transgression of the same. For cōfirmation whereof, you shall vnderstand, that God in the tyme of Moyses lawe, commaunded that whosoever committed adultery should be stoned to death. And that almighty God after the chyldren of Israell had committed adultery with the women of Moab, and Adian, commaunded fyrst, that the heades and rulers of the people should be hanged, for that, they suffered the people so to offend God. And afterwarde commaunded also euery man to slea, his neighebour, & had so offended. Insomuch that there was slayne of that people the number of .xlii. And manye more should haue bene slayne, had not Phinees the sonne

of

of Eleazar the high preist, turned the Indignation of God from the children of Israel. for this Phinees whan he sawe Zamy, cheife of the tribe of Simeon, in the presence of Moyses, and all the people, goe vnto Cosby, a noble mans daughter of the Madianities, to committe fornicacion with her, he rose from emongest all the multytude, and takynge a sworde in hys hande, went into the house wher they were, and thrust them bothe throughe the bealpes. whose feruent mynde and zeale, God dyd so muche allowe, that he dyd therfore both cease from the farther punishment of the Israelites, and also graunted to Phinees, and hys successours for ever, the dignitie of the highest preisthode.

Also the trybe and stocke of Benjamin was soo punyshed for the mayntenance of certayne persones of the Citie of Gaba, which had contrarie to thys commaundement, shamefully abused a certayne mannes wyfe that of .xxv. M. and vii. C. men of armes, there remayned on lyue but .vi. C.

Moreouer almyghtye God for the transgression of thys commaundement, caused bymistone and fyre to rayne downe from heauen, vpon all the countrye of Sodome and Gomor, and so dystroyed the hole region, both men, women, and beastes, and all that grewe vpon the earth, reseruyng onely Loth & hys two daughters.

These terrible examples & many other like almighty God dyd shewe in tymes paste, to the intente we should hane the in oure contynuall remembraunce, & shuld euer stand in awe & feare so to offend god: for though he doth not presetly punysh vs heare in thys worlde as

the .x. Commaundementes

as he dyd the persons afore rehearsed: Yet his longe
paciencie and forbearng, is no allowance, or for-
gyuenes of our offenses, yf we contynue still in them,
but a sore accumulation, and heapyng together of
Gods wrath, and indignation agaynst the daye of
Judgement. At which tyme in stede of thys tempo-
rall payne, we shall receyue euerlastyng payne, &
be (as saynt Paule .Rom. 2. sayth) Excluded from h
euerlastyng kyngedome of heauen. And as Chyrste
sayeth in hys Gospell, Mat. ii. Luce. xxii. and saynt
Ihon in the Apocalypse. We shall be cast into &
burnyng lake of hell, Where is fyre, bym-
stone, weping, waylinge, and gnashyng of
teethe, Without ende.

Furthermore in thys commaundement not onely
the vices before rehearsed, be forbydden and prohi-
bited, but also the vertues contrarpe to them be re-
quired and commaunded: That is to saye. fidelitie,
and true keepyng of wedlocke, in them that be mari-
ed, continence in them that be vnmарyed: And ge-
nerally in all persones, shamesfastnes and chastenes,
not onely of dedes, but of wordes, and maners, cou-
tenaunce, and thought. And moreouer fastyng,
temperaunce, watchyng, labour, and all lawefull
thynges that conduce and helpe to chastitie.

And therefore agaynst thys commaundement they
all doo offende who doo take any sngle woman, or
other mans wife, or that in theyr hartes doo couet,
or desyre vnlawfully to haue them. For as Chyrste
sayth. (Mathe w h fyft). Whosoever beholdeth a
Woman,

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A woman coueting her vnlawfully hath already committed adultery with her in his hart. They also doo offende agaynst this commaundement that take in mariage, or oute of mariage, any of their owne kynred, or affinitie, within the degrees forbidden by the lawe of God.

They also doo offend agaynste thys commaundement who doo abuse them selues, or anye other persons agaynst nature, or abuse theyr wyues in þe time of theyr menstruall purgation.

They also that doo nourishe, stirre vp, and prouoke them selues, or any other, to carnall lustes, and pleasures of the body, by vnclenly and wanton wordes, tales, songes, sightes, touchynges, gaye and wanton apparel, and lasciuious decking of them selues, or any such wanton behauiour, and intyce mentes.

And also al those, who doo procure any such acte, or that minister house, licence, or place therevnto. And al counsaylers, helpers, & consenters, to the same, doo greuously offend, and doo transgresse this commaundement. Lyke wyse all they that auoyde not the cau-

ses hereof, so much as they conueniently maye,

as surfeitynge, slouth, idelnes, immode-

rate slepe, and company of such, eyther

men or women, as be vnchast, and

euill disposed, they I saye

be giltye of the transgressi-

on of thys commaun-

demente.

Rr.

The

**The exposition or declaration of the eighte
commandement which is**

Thou shalt not steale.



After that almyghtye God hath in
the vi. commandement forbydden
all hurtes, dammages, and iniuries,
to be done agaynste our neighbour
in his owne person, and in the seuenth
commandement hath also forbyd-
den all iniuries, agaynste him in the person of hys
wife, which next vnto his owne body is, and ought
to be, most derely beloued vnto hym, here now we in
thys eight commaundement (which is **Thou shalt
not steale**) he doth forbyd all iniuries & wronges
to be done to our neighbour, in his worldly riches,
goodes, and substance. And for the better vnder-
standyng of thys commaundement, you shall note
that vnder the name of theste, or stealyng, in thys
commaundement, is vnderstand all maner of vn-
lawfull takyng awaye, occupieng, or keepyng of an
other manes goodes, whether it be by force, extorti-
on, oppression, bybery, vsury, Symony, vnlawfull
cheuifance, or shiffes, or ells by false bying and selling
eyther by false weightes, or by false measures, or by
selling of a thyng counterfayte for a true, as gylte,
copper, for true Golde, or glasse for precious stones,
and

and generally all maner of fraude and decepte:
And not onely they that doo these foresayd things
Doo commytte theste; but they also whiche eyther
gyue counsayle, consent, or ayde, to such their doings
and they likewyse which winke at such dedes done
and reuele them not accordingly.

And like as the byces before rehearsed be forbid-
den by this precept: Euen so sundry vertues contrary
to the sayd vices be commaunded by the same, as
to deale trulpe, and playnelye woth oure negh-
bours, in all thynges, to gette oure owne goodes
trulpe, to spende them liberallye, vpon them,
that haue nede to fede the hungry, to gyue drynke to
the thyrstie, to clothe the naked, harborowe the har-
bourlesse, to comforte the sicke, to visite the pryso-
ners: And fynally to helpe oure neighbours, woth
our learning, good counsayle, and exhortation, and
by all other good meanes that we can.

Agaynst thys commaundement they al doo of-
fende, who by craft or violence, vpon sea or lande,
spoyle, robbe, or take, awaye anye other mans ser-
uaunte, or chyld, land or inheritaunce, horse, shepe
or cattell, fysh, foule, conyes, or deare, maner Jewells,
apparaile, or anye other thyng, whiche is not thers
owne.

Likewyse they al do offend agaynst this commaun-
dement, who haue goodes gyuen to an use, and put
them not to the same use, but kepe them to thers
owne aduantage, as Hospiters of Hospytalles,
and false Executores, who eyther doo forge coun-
sailes, or misse the waye of iustice, or otherwise
misuse the same.

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counterfeyte or ells adulterate the last wills, & testaments of deade men, or doo suppress, and hyde true made willes, or testaments, or to defraud other, doo misse or alter true Testaments: they also who doo conuert the goods gyuen to the sustentatiō of the poore folkes, or to other good, and charitable bles, vnto theyr owne proffecte. And also all they who doo receyue rent or stipend, for any offyce spirituall or temporall, and yet doo not theyr offyce belonging therevnto, they (I say) are trangressours of thys commaundement.

And so likewyse all they who doo take wages, or fee pretending to deserue it, and yet doo not in dede: as laborers, and hired sernantes, who doo loyter, and doo not applye theyr busynes. And lyke wyse aduocates, Doctours, Attorneys, Coundaylours in anye of the lawes, who some tyme, for litle payne, take much stipend, or by theyr defaulte and negligence, marre good causes, or maynetayne false and euill causes, or doo anye thyng to the hynderaunce of spedy iustyce, for theyr aduantages, they (I say) doo transgresse this commaundement.

Also all Idle vacaboundes, and sturdye beggers, who being hable to gette theyr liuing, by labor, take such almes, wherewith the poore and impotēt folkes shoulde be releued, and susteyned, doo offend against thys commaundement.

Whoeuer all they doo transgresse this commaundement, who doo bye any stolne goodes, knowinge that they be stolne, or that doo bye thynges of them that haue none authoritie to sell them, or alyenate theym

the .x. Commaundements

them, yf they knowe the same. And lyke wyse doo they offend thys commaundement, who doo withholde goods stolne, or that doo fynde thinges lost, & knowinge the owner thereof, will not restore them, or will not doo theyr diligence to knowe the owner.

They also whiche doo defraude theyr hyred seruantes of theyr due wages, and they that borrowe any thyng, or retayne any thing deliuered vnto the vpon trust, and will not restore the same agayne, And they that vse false weightes or mesures, or deceytfull wares, or sell theyr owne wares at an vnreasonable price, farre aboue the iust value.

And they also that doo ingrosse, and bye any kind of wares wholly into theyr owne handes, to the intent that they maye make a scarcenes thereof in other mennes handes, And sell it agayne as they list.

And generally also all couetous men, who by anye meanes vnlawfully doo gette, or vnmmercifullye doo kepe theyr goodes frome them that haue nede, be transgressours of thys commaundement.

And here (not to omit our accustomed maner in alledginge scripture for the confirmation of assertions made in this booke) ye shall haue firste some testimonyes of holy scripture, speakyng of theft in generall, and afterwarde some other speakyng of certayne particuler and speciall kyndes of theftes: And as concernyng theft in generall, ye shall fynde thus wyrtten in the first chapter of Ecclesiasticus.

Superfluum est confusio. That is to saye: Confusion or
shame

The exposition of

Maime doth fall vpon the these. and in the fyft
of Zachary there is thus wytten. God sayde to
me, What dost thou see, and I sayde, behold,
I se a booke flieng, the lēgth of it. xx. cubites,
and the breadth of it. x. cubites, and he sayde
vnto me, this is the maledictiō or curse whi-
che goeth furthe vpon the face of the whole
earth, for euerye these, as it is there Written,
shalbe iudged. And in the second chapter of Thobi
we do rede, how that Thoby beinge blynd, and hea-
rynge the voyce of a kydde crynge within his house
(whiche kydde his wyfe had erned with her labour)
and he knowyng that he had no kydde of his owne
before, dyd saye: Take hede, least perchaunce,
this be a stolne kid, restore him to the ryghte
owners, for it is not lawfull for vs, to eate, or
touche any thinge of theft. Moreover S. Paul
in his first epistle to the Corinthians, and the. vi. cha-
pter, doth amōgest other thinges say thus. Noether
cheues, nor pollers, nor couetouse men, shall
possesse the kyngdome of God. And as concer-
nyng certayne speciall kyndes of thefte, we do rede
in the. x. of Claye. Doe he to them who do make
vniust, or vniighteous labes, and Writynge
do write vniustice, to oppresse in iudgement
the poore, and doo violence vnto the cause of
the

the .x. Commaundements

the humble amongeste my people, that the
Wydowes might be their praye, What Wyl
ye doo in the tyme of visitation, and destru-
ction, Which shall come from far: To Whom
Wyll you runne for helpe: or Where Will you
leauue your honoz, that ye be not made stoope
vnder the bond, and fall With them that are
slayne. And in the .viii. chapter of Amos we do find
this terrible sayinge, The ende is come vppon
my people of Israel: I Wil no more geue my
mind to come amongest them: and þe hings
of the temple doozes shall make a kyrkinge
sayth the lorde God: many shall die: and in e-
uery place shall be cast furth secretly. Here this
o ye, Who do oppresse the poore, & do destroye
the ready on the lande, sayinge, Whan Wyl
this month be past, & We may sel our wares:
and the Sabbotte, that We maye hyde oure
corne, that We maye make the buschel lesse,
and may make þe sycle greater: and that We
may set vp false weightes, or balances, to get
the pore vnder vs With money, and the needy
also for shoes, and may sel the chaf of þe corne:
And accordyng herevnto Salomō in the .xi. chap. of
his proverbes doth say: He that doth hyde vp his
corne, shall be accursed amongest þe people, but
bles-

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bleſſing ſhalbe vpon the heade of them that
doo ſell. And of an other ſpeciall kinde of theſte
we doo reade in the .vii. of Joſue, a terrible example
howe one Achan (which had contrarie to the com-
maundement of almighty God conueyed certayne
thynges awaye at the deſtruction of Hierico) was
ſtoned to death, and wyth al that euer he had, burnt,
God commaunding it ſo to be. further in the .xxiii. of
Exodus we rede of ſuch as receyue byrbes (a thereby
commytte theſt) in thys maner. And thou ſhalte
take no rewardeſ, for they doo blynde euen
the Wyſe and ſubuerthe the wordes, or iudge-
mentes of the juſt. And in the .xvi. chapiter of Deu-
teronomye, the lyke is wytten. There is an other
greuous kynde of theſt, and that (the more is the pi-
tie) commonly vſed, which is called Symony, taking
name of Simon Magus, who fyrſt attempted with
mony to purchaſe ſpiritual offyce or function (which
eyther to ſel or bye is damnable) and was moſt byt-
terly reprovied and accuſed of the holpe apoſtle S.
Peter who ſayd vnto hym. *Pecunia tua tecum ſu in perditionem,
quia quoniam donum dei exiſtimasti pecunia poſſideri, non eſt tibi pars
neq; ſors in ſermone iſto.* That is to ſaye: Thy money be
With the vnto perdition, bycauſe thou didſt
thinke that the gyfte of God may be obtey-
ned With monye, Thou haſt no parte or ſel-
lowſhippe in thys worde. Nowe amongſt other
ſpeciall kindes of theſt, none was euer more drede-
fullpe

the .x. Commaundementes

fully punished in scripture, than sacrilege (whiche is thefte, spoyle, and robbery committed in suche thynges, as are dedicated or gyuen to the honoꝝ of God specially, as are all churches, and al the ornamentes, plate, treasure, landes, and goodes to þe same belonging) as appear eth in the. v. of Danyell, by the example of kynge Balthasar, and in the seconde booke of the Machabies, and the thyrde chapiter, of Heliodorus, who goinge aboute the spoyle of the temple of Hierusalem, for the theasours sake of the same, suddenly was throwen doune to the grounde, and being sore strycken with blyndnes, was caryed spechles also out of the temple halfe deade. Whiche kynde of punishment, if it had bene vsed in Englande, so ofte as sacrilege hath bene commytted, what a number shoulde there haue bene of them that shulde haue bene punished: But the thyng beynge of that sorte that it hath bene, and we not able to amende it, we wyl yet here admonysh all men from hensforth, to make, and kepe theyr handes pure from al sacrilege.

And thus we make an ende of
the declaration of this commaundemente.

¶

The

The exposition of

So The exposition, or Declaration of the .ix.
commaundement, whiche is.

Thou shalt not utter, or beare false Witnes
agaynst thy neyghboure.



Esydes the foresayde iniuries, which
often tymes be done to mens neigh-
bours, this commaundement beinge
the .v. of the second table, doth admo-
nysh vs to auoyde and eschue the do-
ynge of an other great and greuous
iniurye towarde our neyghbour, whiche is in bea-
rynge false witnes against our sayd neyghbour. And
in this matter, ther is herein kept a very good ordre.
For not onely we are bounden to forbear the hur-
tyng or endamaginge of our neyghbours bodye, the
misusynge of his wyfe, and wrongeful taking away
of his goodes, but also by the wyll, pleasure, and
commaundemente of almyghty God, we are bound-
den not once to open our mouth, to dyssame, or mis-
reporte oure neyghboure, or to beare vnttrue wytnes
or fallselye to depose in anye matter agaynste oure
sayde neyghboure.

And lyke as by this commaundemente all euyl
vse of the tunge, to the hurte of our neyghbours, is
forbydden, so in, and by the same commaundemente
(by the ofte mencioned rule of contraries) there is
commaunded the good and charitable vse of the
tunge, all maner of wayes, to the benefytte of oure
neygh-

the .x. commaundementes

neighbours, as to be true and playne in our wordes with hym, and to wardes hym, to be saythfull to him in all couenauntes, bargaynes, and promyses. To testifie the truthe in all courtes, iudgementes, and other places, to reporte wel of them that be absente, to gyue true and saythfull counsaile and exhortation to all goodnes, pea and to disswade frome all euyl.

And here concernyng thys commaundemente we haue most iust cause to lament and to be sozr for the malyce and euyll disposition that in these oure dayes raygneth both in men, and women, whose toungees are so venymous and wycked, in sclandereng lyeng backebytynge, and mylreporting, as the lyke thereof hath not bene hard, sence the begynnyng of the world, in whome trulv that saying of S. James in the thyrð chapiter of hys epystle may and doth take place. *Omnis natura bestiarum, uolucrum, et Serpenium, et cetorum, domantur et domita sunt a natura humana, linguam autem nullus hominum domare potest, iniquum malum, plenum ueneno mortifero.* That is to saye: All kynde of beastes, byrdes, serpētes, and fyre of the sea, are tamed and haue byn made tame by man, but the tunge, noo man can tame, it is an inqwyte or vnrulye euyl, full of dedely poyson.

And to thintente that suche personnes maye hereafter (yf they wyll not for Loue of Vertue, and Charities sake, yet at the leaste for the feare of punishmente at G O D D E S hande) refrayne,
SS.ii. and

The exposition of

and forbear suche theyr dampnable, and wycked
speakyng, we wyll recyte here both in generall,
and also in speciall, sundry the offenders of this com-
maundement, and also the punishmente hangynge
therefore ouer theyr heades. And fyrste in generalltie
we wyll bynge in the .xiii. of the prouerbes, where it
is thus wyrtten. *Qui custodit os suum, custodit animam suam, qui
autem inconsideratus est ad loquendum sentiet mala.* That is to say:
He that kepeth his mouth, kepeth his soule,
and he that is vnaduised oꝝ rashe to speake,
shall feele hurtes oꝝ euylles. And in the thyrde
chapter of the fyrste epistle of S. Peter, it is wrytten
thus. He that doth loue lyfe, and to see good
dayes, let him refrayne his tunge from euell
and his lyppes, that they doo not speake de-
ceyte. Also in the .xii. chapter of the Prouerbes, the
wyse Salomon wyrteth in this maner. For the
faultes of the lyppes, destruction oꝝ ruyne
draweth nere vnto the euyll man. Moreover
in the .xviii. chapter of the same booke, is this saying
Lyfe and death lyeth in the tunge, and they
that loue it, shall eate the fruytes of it. And in
the .xxvi. chapter of the sayde prouerbes Salomon
sayth thus: A slypper tunge worketh ruynes
oꝝ destructions. And to speake somewhat more in
particuler of transgressours of this commaunde-
mente, you shall fyrste note, that some of them doo
beare false wyrtnes in open iudgement: and of them
the

the .x. Commaundementes

the wise Salomon in the .xix. chapiter of the prouerbes, doth speake thus. *Testis falsus non erit impunitus.* That is to saye: A false Wytnesse shall not be unpunished. and yet more terribly he sayeth in the .xxi. chapter folowynge. *Testis mendax peribit.* That is to saye: A lyenge Wytnesse shall peryshe. And further in the .xxv. chapiter of the same booke, it is wyrtten in this wyse. *Iaculum, et gladius, et sagitta acuta, homo qui loquitur e contra proximum suum falsum testimonium.* That is to saye:

A dart, and Wooorde, and a sharpe arrowe, is that man that speaketh agaynst his neyghboure false Wytnesse. Howe heynous an offence this is, appeareth in the .xiii. chapiter of Danyell, where the two false wytnesses (who wyckedlye depoyled agaynst the Godly Susanna) were both myraculously detected, and also of the people presently stoned to death. And no maruayle though both they and all other bearers of false wytnes be, by auctoritie of scripture, punished in such greuous sorte, seing that euerye one so offendynge, in bearynge false wytnesse, doth trespase agaynst three sundrye persons: fyrste agaynst almyghtye God, whose presence the false wytnesse bearer doth contemne: Secondelye agaynst the iudge, whome by lyenge he doth deceaue: Thyrde, agaynst the innocent partye, whome by his false wytnes bearynge, he doth hynder and hurte,

AN other sorte, and speciall kynde of transgressours agaynst this .ix. commaundement is, whan a man doth maliciouslye, backbyte, or sleaunders his neygh-

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his neighbour, though he be not in indgemente, of
whiche sort and kynde of transgressours, the prophet
in his 100th Psalm doth saye thus. Who that doth
secretly backebite his neighbour, him doo
I persecute. And in the 24. of the proverbes it is
sayd thus. *Abominatio hominum detractor* That is to saye: A
Detractor, or backebiter, is abomination a-
mongest men. And in the first chapiter of the booke
of wysedome it is wyrtten. *A detractioe parciat lingue.*
That is to saye: Kepe youre tounge from
backebityng And Saint Paule in the fyft cha-
piter of his epistle to the Galathians doth say thus.
If ye bite and deuoure one another, take
hede, least ye be consumed one of another.
Besydes the foresayde speciall sortes of transgres-
sours agaynst thys commaundemēt, there are other
also, and emongest them secrete tale bearers, and
sowers of dissention betwene man and man, by ther
pryue malicious whisperinges, of whom the wise
Salomon doth notably speake in the xxvi. chapiter
of the Prouerbes sayng. *Cum defecerint ligna: extinguetur igitur
et Sabraeto susurrone iurgia conquiescunt.* That is to saye:
When Woode Wanteth, the fyre Will goo
oute, and the talebearer or Whisperor beyng
taken away, stryfes or dissentions shal cease.
and by and by after, the sayd Salomon doth saye.
The wordes of the talebearer, or Whisperor
seme simple, but they pearce euen to the hart
roote.

roote. And in the .xxi. chapter of Ecclesiasticus, it is
 wyrtten thus. The talebearer shall defyle hys
 soule, and shall be odious in al his doinges.
 Moreouer in the .xxviii. chap. of the same boke there
 is this sayinge. *Susurro, et bilinguis maledictus, multos enim turbas
 uit, pacem habentes.* That is to saye: A talebearer, or
 Whisperer, and a double tunded person is ac-
 cursed, for he hath troubled, or sette at stryfe,
 many, that before were in peace, or frendship.
 And to conclude touchyng thys commaundement,
 you shall note thre or four places more of scripture,
 for your further edifieng in thys behalfe. fyrst in the
 .xxi. of the Prouerbes Salomon doth saye. He that
 keapeth his mouth and his tounge keapeth
 hys soule from trouble. Secondly our Sauour
 Chryst in the twelue of Mathew doth say. I say
 vnto you that men shall gyue accounte in þe
 day of Judgmēt, for euery idle word which
 they doo speake. Thirde in the said .xii. chap. it is
 wyrtten, *Ex uerbis tuis iustificaberis, et ex uerbis tuis condemnaberis.*
 That is to say: Of thy wordes thou shalt be iu-
 stified & of thy wordes thou shalt be condēned.
 Fourthly & finally ye shall note, þe in the .xx. of þe Apo-
 lypse it is written of al lyers thus. *Part illorum erit in stagno
 ardent i igne et sulphure quod est mors secunda.* That is to saye:
 Their part shall be in þe lake, or pole that doth
 burne, with fyre, and brystone, which is the
 second death.

the exposition of

**¶ The exposition or declaration of the tenth
commaundement whiche is.**

**Thou shalt not couet thy neighboures
house, nor desyre thy neighboures wyfe, nor
hys seruaunt, nor hys mayden, nor hys oxe,
nor his asse, nor any thinge that is hys.**



For the better vnderstandyng of this
tenth, and last commaundement, ye
shall note, that as the fyfte comma-
dement (which is the firste of the se-
cond table) vnder the names of fa-
ther and mother are vnderstanded
all superiours, and as in the .vi. commaundement,
vnder the name of killinge, is vnderstand all wra-
th, and reuenging, and as in the .vii. commaundement
vnder the name of adultery is vnderstande all vn-
chast lyuynge, and as in the .viii. commaundement,
vnder the name of theft is vnderstand all deceptfull
dealyng with our neighbour, and synallye as in
the .ix. commaundemente, vnder the name of false
wytnesse, is vnderstand all misbse, and vnttrue vse
of our tunge, So in this tenth and last commaunde-
ment, vnder the name of desyryng of an other mans
wyfe, seruaunte, and goodes, is vnderstand all ma-
ner of euyll, and vnlawfull desyre of any thing. Hea
and as in thys precepte all euill desyres are forbyd-
den, euen so in the same are implied and commaun-
ded

ded al good desyres, and the perfecte obedient of our hartes vnto Gods wyll in all poyntes, whiche although we shall not fullie and absolutie, attayne vnto, while we be in thys lyfe, yet thys commaundement doth bynde vs to enforce and endeuor oure selves therevnto, by continuall fightynge, and resisting agaynst concupiscence, and euyl lustes or desyres forasmuch as by them, man is contynually tempted to euyl dedes, and vitious lyuynge, as wytnesseth Saynte James in the firste chapiter of his epistle where he sayth thus. *Nemo cum tentatur, dicat quoniam a deo tentatur. deus enim intentator malorum est, ipse autem neminem tentat. Vnusquisque uero tentatur, a concupiscentia sua abstractus, et illectus: deinde concupiscentia cum conceperit, parit peccatū.* That is to say: Let no man say When he is tempted to euyl that he is tempted of God, for God tempteth not to euyl, neyther temptyth he any man: but euery man is tempted, drawne, and allured of his owne concupiscence: Then when concupiscence hath conceyued, it bringeth furth synne. This concupiscence (whereof the Apostle Saynt James doth speake (which is a motion, stirrynge, prouoking, or alluryng of man to synne) is rooted in man from his infancy, and contynually doth remayne in him, more or lesse (during the hole state of thys mortall lyfe) be he neuer so peryte, and yet is it no synne, so longe as he dothe not delyte therein, and consent thereto. And therefore it is wyrtten in the .xvii. Chappter of Ecclesiasticus,

Et. in

The exposition of

in this maner. *Post concupiscencias tuas non eas.* That is to
saye: Doo thou not goo after thy concupys-
cences, and in the same chapiter it foloweth. *Si preas-
tes anime tue concupiscencias eius, faciet te in gaudium inimicis tuis.*

That is to saye: If thou perforce or fulfyll to
thy soule, her concupyscences, or lustes, the
Wyll make the to be a reioysing stocke to thy
enemyes. So that though we doo fele in our sel-
ues, a motion, or suggestion to synne, eyther by euill
thoughtes, remembraunce, sight, hearynge, smellyng
tastynge, and touchynge, or by anye euill counsayles
gyuen vnto vs by our enemy, or any other, yea and
though we begyn to haue some pleasure in the said
motion, or suggestion yet yf we doo incontynentlye
refrayne our wyll, so that it doo not consēt, or graūt
therevnto, we then not onelye doo not committe
any deadely synne, but we please God, in so resisting
and suppressing such concupiscence, and by this ma-
ner of resisting, we shall also put to flyght oure ene-
mye, the deuyl, in his most crafty, or violēt assaults
agaynst vs, accordynge to the comfortable encora-
gynge, and promyse of almyghty God, declared by
hys Apostle Saynt James, in the fourthe chapiter
of hys Epistle, where it is wrytten. *Resistite diabolo et su-
giet a uobis: Appropinquate deo et appropinquabit uobis.* That is
to saye: Resist the deuyl, and he shall, or will
flye from you. Drawe you neare or approche
to God and he will approche vnto you.

And agreeably herevnto sayeth Saint Paule
in.

the .x. Commaundementes

**in the .vi. chapitre of hys epyſtle to the Romaynes,
Let not synne reigne in your mortall bodye,
that you obey the concupiſcences thereof.**

But here maye be moued a queſtion : what ſhoulde
be the cauſe that concupiſcence being the mother &
nouryce of synne, ſhould remayne in a chriſten man,
or woman, after baptiſme, or penaunce, howe good,
howe holy, or perſyt, ſoeuer they be, ſeing it ſemethe
to be an impediment to doo the lawes of god perfect-
ly, and ful ſore to be agayne the wyll of good ſolke,
who would fayne be quyte of it, and can not, and
therefore do lament, and mourne dayly, for the con-
tinuall encombraunce they haue by it? for anſwere
to which queſtion, or doute, ye ſhall knowe that al-
myghty God by hys rightuouſe iudgement and in-
finite wyle dome, doth permytte concupiſcens, to re-
mayne in vs after baptiſme, and penaunce, not
for our euill, or hinderaunce, but for oure good, and
furtherance, not to our deſtruction, but to be to vs
an occaſion of ſaluatio. For none ſhalbe crowned
in heaue with honour, & glory, except in this
lyfe they get the victory. (2^d Timoth 2.) and vic-
tory they can not get excepte they fyght ſtoutely, &
manfully, and no man doth fight, but with his ene-
my. So if ther be no enemy, there is no battayle, yf
no battale, no victory, if no victoꝝye, no Crowne, for
this cauſe God hath permitted concupiſcence to re-
mayne in vs, that we, through grace ouercomming
the ſame, maye obteyne the crowne of glory in heue.
And ſe you may the better auoyde ſe daunger of con-
cupiſcence (being alwaies ſo buſye w men) we wyll

Et.ii.

here

The exposition of

here declare vnto you .liii. speciall meanes greatlpe ayding to the auoyding of the sayde daunger. The first is to vse earnest prayer: the second is to forbear all occasions of synne, as to sype euyll companye, and to haue regarde to the vse of our senses, by whiche as by wyndowes death doth entre into our soule, accordyng to saying of Job, in his .xxxi. chappter.

Peperigi fœdus cum oculis meis ut ne cogitarem quidem de uirgine. That is to saye: I haue made a couenaunte wyth myne eyen, that I woulde not once thynke of a Virgyn. The thyrd is to tame our fleshe and to kepe it vnder, and brynge it into bondage, accordyng to the example of Saynt Paule, declarynge in the ninth chapiter of hys first epistle to the Corinthians, where he sayeth of hymselfe thus. *Subigo Corpus meum, et in seruitutē redigo, ne cum aliis predicem, ipse reprobis efficiat*

That is to saye: I chastise or tame my bodye, and brynge it in subiection, or bondage lest while I preache to other, I my selfe become a cast awaye. The fourthe is to auoyde Idlenes, for Idle persones are ful of lustes, and concupiscēce. And as it is wrytten in the .xxxiii. chapiter of Ecclesiasticus. *Multum malitiam docuit ociositas.* That is to saye: Idlenes hath taughte muche euill. As maye well be exemplified in Sodoma, of whiche it is wrytten in the .18. chapiter of Ezechiell, Beholde thys was the iniquitie of Sodom thy sister, pryde, Satyrtye, or eatyng to the full, excelsiue welth, and the Idlenes of her, and her daughters.

the .x. Commaundements

Doughters. And here you shall note, that when we
advise you to flye euill company and Idlenes, we
implye therein, that you should alwayes haunte the
companye of honest, and godly persones, and also
euer to be intentuely occupied in some vertuous ex-
ercyse or meditation. And by the waye we thynke
thys good to note vnto you as concernynge Concu-
piscence: that albeit not to haue it at all in thys lyfe,
is a thinge to vs impossible, yet to consent vnto it, or,
by the grace of God, to dissent from it, is a thing wel
possible vnto vs. And in dede to dissent from, or resist
concupiscence, we oughte to the vttermoste of oure
power: and vsing the speciall meanes before rehear-
sed or some of them, we by the grace of God shall be
hable so to doo. And to procede further concernynge
the declaration of thys tenth commaundemente ye
shall knowe that all they be transgressours of thys
commaundement who by deliberation and ful con-
sent doo cast, or set theyr myndes, and hartes, to ac-
complyshe the concupiscence, and desyre which they
haue to obteyne, and gette unlawfullye, an other
mans wife, chylde, seruaunt, house, land, cattell, or
any thyng that is their neighbours. Secondly also
they doo transgresse thys commaundemente, who
through enuy be sorow of theyr neighbours welth and
prosperitie, or be glad of theyr sorow we hynderaunce
or aduersitie. Thirdly and fynally al they doo trans-
gresse and breake thys tenth commaundement who
doo not set theyr myndes and studyes to preserue,
mayntayne, and defende vnto theyr neyghbours,
as much as in them lyeth, theyr wyues, chyldren,
seruaunts,

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seruauntes, holmes, landes, goodes, and all that is
theyr neighbours. And thus endeth the tennē com-
maundementes with theyr expositions: whiche al-
myghtie God graunte that we maye obserue and
kepe, for then we shalbe sure to haue the kyngedome
of heauen, and to lyue eternally in loye and felicitie.

There nowe doth folowe the prayer of oure
Lorde, called the *Pater noster* (deuided into seuen peti-
tions) beyng wyrtten in the. vi. chapter
of Saynt Mathewe.

Our father whiche arte in heauen: halowed
be thy name.

Thy kyngedome come.

Thy wyll be done in earth, as it is in heauē.

Geue vs this daye oure daylye breade.

And forgeue vs our trespasses, as we doo for-
giue them that trespass agaynst vs.

And let vs not be ledde into temptation.

But deliuer vs from euyl Amen.

¶ The preface to the prayer of our lord called the Vater noster



Before we shall enter
vnto þ special Decla-
ration of the petitions
contained in the pray-
er of our lord called
the Vater noster.
we (callunge to oure
remembraunce the
godly counsaile most
nedefull to be folow-
ed in thys behalfe

writte in the .xviii. chapter of Ecclesiasticus, in these
wordes, Before prayer, prepare thy mynde)
wil (for your good instruction) declare first of all vn-
to you, in what sort you ought to prepare your min-
des before you begyn to praye. knowe ye therefore,
that concerning our deu preparation vnto prayer
thre thynges are (amongest other) specially requy-
site on our behalfe. The first is Fayth, the second is
Hope, and the thyrde is Charite, And as concer-
nyng Fayth, We shall vnderstande that forasmuch
as Prayer is an eleuation, or lyftyng, vp of
the harte to God, to aske of hym all suche
thynges as be necessarye. And to lyfte vp ones
harte or mynde is vnfrutefull and vnpossyble with-
out.

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without sayth, according to the saying of Saynte
Paule who in the tenth chapter to the Romaynes
wryteth thus. **Ho** We shall they inuocate, or cal
vpon him, in Whom they haue not beleued.
Therefore aboue all thynges, sayth, yea and stronge
sayth, must be in vs, whan soeuer we doo goo about
to praye, for sayth teacheth vs two thinges, the one
to knowe our owne infirmitie, and miserable estate
both in body and soule: the other to knowe the ma-
iestie of God, his almyghty power, and good wyll
towards vs. And of sayth with the greate vertue
therof in prayer, our sauour Chyste speaketh in the
xxi. of Saynt Mathe we sayenge. *Omnia quecumque petitis*
in oratione, credentes, accipietis That is to say: All thin-
ges whatsoeuer you aske in praier, beleuing
or hauyng sayth, you shall receyue them.

And as concernyng Hope. Saynte James in the
first chapter of hys epytyle wryteth thereof sayinge
thus. *si quis autem nostrum indiget sapientia, postulet a deo qui dat omni-*
bus affluentem, et non impropet et dabitur ei: postulet autem in fide,
nihil hesitans: qui enim hesitas similis est fluctui maris qui a uento mouetur,
et circumfertur, non ergo existimet homo ille, quod aliquid accipiet a
domino. That is to saye: If any of you haue nede
of wysedome, let hym aske of **G O D** (Who
giueth to all, haboundantly, and doth caste
no man in the teth) & it shalbe giue vnto hym.
But let him aske in faith, nothing doutyng:
for he that douteth, is like vnto a waue of the sea,
whiche

Whiche is moued and tossed of the Wynde:
Therefore lette not that man thinke that he
shall receaue any thinge at Goddes handes.
The propertie of hope, in prayer, is to cause a man
patiently, with longe sufferaunce, to abyde the wyll,
and pleasure of God in the obteyning, and perfour-
maunce of his request, and prayer. For we maye not
prescribe to God, any determinate, or speciall tyme,
to accomplyshe our prayer, but we must commytte
vnto his holy wyll, both the maner howe, and the
tyme when, to helpe vs. Accordynge as the prophete
Dauid doth counsaile vs in his. *xxvi. Psalme, say-*
enge, Expecta dominum, uiriliter age, confortetur cor tuum, et sustine
dominum. That is to saye: **Looke for oure lorde, or**
abyde the pleasure of hym, doo thou man-
fully, let thy harte be comforted and patient-
ly doo thou susteyne our Lord. And of this pa-
tience in hope, and of hope in prayer, we hane a no-
table example in the. *viij. and. viii. chapters* of þe boke
called *Judith*, where it is wrytten, how that a cer-
tayne towne of Jewrye called *Bethulia*, was sore
assaulted of the *Assyrians*, in so muche that the peo-
ple of the sayde towne, despaynyng of all ayde, and
succour, agaynst theyr enemies, did earnestly sollicite,
and moue *Ozias* theyr chiefe ruler, to render by the
towne to the *Assyrians*, who than besyged them.
And that the sayde *Ozias* dyd exhorte then the peo-
ple to be quiet and patient, and to abyde the mercey
of God, durynge the space of fyue dayes, promysinge
them,

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them that after fyue dayes yf God dyd not succoure
or ayde them agaynst theyr enemyes, he then wold
accoording to theyr desyres, render vnto the to wone,
vpon which and were of Ozi as, the Godly wydowe
Judith mislikyng greatly the same, dyd rebuke Ozi
as sharpely for that he would and dyd presume to ap
poynte God any tyme, in which he should delyuer
them from the daunger that they were in, and howe
also she sayde to Ozi as and to other that were
with hym, in thys maner, *Quod est hoc verbum in quo consens*
sit Ozi as, ut eradat ciuitatem Assyrijs, si intra quinq; dies non penerit uos
his adiutorium? Et qui estis uos, qui tentatis dominum? Non est iste sermo
qui misericordiam prouocet, sed potius qui iram excitet, et furorem accen
dat. Posuistis uos tempus miserationis domini, et in arbitrium uestrum diem
constituistis ei? That is to say: What thinge is thys
Wherevnto Ozi as hath consented, that he
woulde deliuer the Citie to the assyrians yf
Within fyue dayes there come no succour or
ayde vnto you: And who are you, that tēpt
our lord God: thys speach or saying is not
such as maye prouoke the mercy of God,
but rather such as maye stirre vp his anger,
and kyndle his fury, haue you putte or sette
a tyme of the miseration or mercye of oure
Lord, and haue appoynted or prescribed vnto
him a daye after youre wyll or pleasure:
Nowe concernyng Charytie, which is the thyrde
thyngge requyred in prayer, you shal vnderstand, that
without it, no prayer canne be in anye wise accepta-
ble

the Pater noster

acceptable before the face of God. And therefore
our sauour Chyist sayth in the .v. of Mathewe in
thys wyse. If thou offer thy gyfte at the alt-
tare, and there dooeste remember that thy
brother hath any thinge agaynst the, leaue
thy gift there before the Altar, and goo and
be first reconciled to thy brother, and than
come and offer thy gyfte. Thus you see, howe
that if you will haue your prayer hard and accepted
of almyghty God, you must of necessitie be fyrst pre-
pared therevnto, by fayth, hope, and charitie. More
ouer in the scripatures lesse for our instruction, and
edifyinge, there are sondrye examples, teachinge vs
that prayer, accompanied with fastyng and almes
dedes, is made thereby a greate deale the more ac-
ceptable in the sight of almyghty God, as appeareth
in the .xii. chapter of the booke called Thoby, where
the Angell of God doth saye vnto Thoby thelder,
as foloweth *Bona est oratio cum ieiunio et elemosyna, magis q̄ thes-
sauros auri recondere.* That is to say: Prayer With fast-
ing and almes dedes is good, rather then to
heape vp treasures of Gold. Other examples,
also there are herein, as of kynge Josaphat and the
Iewes in the .ix. chapiter of the second boke of Pa-
ralipomenon) of Iudyth, and the chyldren of Israell
(in the .iiii. chapiter of Iudith) of the Ninuites (in
the third chapiter of the prophet Jonas) & of Cornelius
the centurio (in the .x. chapiter of the actes of the Apost-
les) And these are sufficiente. And to proceede further
Concernynge Prayer, ye shall note, that when
An. ii. we

The praface of

(when we do pray) our intent, and the hole desyre of our harte ought to be ioyned alway with the prayer of our mouthe, elles that reproche, wrytten by the prophete Esaye, in his .xxix. chapter; (recited also in the .xv. chapter of Mathew) may well be verified on vs, whiche is, *Populus hic labijs me honorat, cor autem eorum longe est a me.* That is to saye : This people honoureth me with theyr lippes, but theyr harte is farre from me. And to drawe nerer to our purpose, and specially to speake of oure Lordes prayer, called the *Pater noster*. you shall vnderstande, that amongeste all the prayers, whiche a Christen man maye make to God, there is none so worthy, and so excellent a prayer as it is. For it was not made, and taughte vs by any earthly creature, no nor by anye aungell of heauen, but by the very sonne of God, our sauour Iesus Christ, who is the eternall wysedome of God the father. And the prayer is so compendious and shorte, that it may easely be learned, and bozne in mynde of all men, so that excuse of ignoraunce, or of not knowynge of it, or of omitting: the frequente vse and sayynge of it, is cleane taken awaye from all personnes hauinge the vse of reason. And though this prayer be shorte in wordes, yet it is exceedynge longe and profounde in sense. For in .viij. petitions compysed in it, it doth conteyne all thynges that we can desyre of God, whether it be for the welth of oure soule, or of oure bodye, or otherwys, and not onely concerning this lyfe, but also concernynge the lyfe to come. And it doth kepe the selfe same order whiche we oughte to kepe in all oure desyres, and petitions. For firste,
and

the Pater noster

and aboue all other thinges we shoulde desyre that
God be knowen, honoured, glorified, and magnifi-
ed, both of vs, and also of all the people of the world.
And that is it, whiche we do desyre of God, in the
fyrste petition, sayenge: **Hallowed be thy name,**
Secondly, we shulde desyre at Goddes handes, all
thinges that are good. and that doo we in the three
petitions next folowinge, for in the fyrst of the three,
whiche is, **Let thy kyngedome come.** we doo
aske eternall good thynges, in the seconde, which is,
Let thy Wyll be done in earth, as it is in hea-
uen. we doo aske spirituall good thinges. And in
the thyrde, whiche is, **Geue vs this daye oure**
daylye breade. we doo aske temporall good thin-
ges, appertayninge to our bodely sustentation.
Thyrde as we ought to desyre God, to deliuer vs
from all euyl, so doo we in the three last petitions, for
in the fyrste of them, whiche is, **Forgiue vs oure**
trespaces, as we do forgiue the that trespace
agaynst vs. we doo desyre God to deliuer vs from
synne, and eternall death, whiche is the rewarde of
synne. And in the seconde whiche is, **And leade vs**
not into temptation. we do desyre to be deliuered
from oure spirituall enemyes, and in the last, whiche
is, **But deliuer vs from euyl.** we doo desyre (be-
sydes other thynges) that we may be deliuered from
euils temporall. Briefly this prayer of our Lorde is
so profounde, so aboundaunt and so plenteous, that
there is no praye, whether it be wyrtten in the olde
testa-

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testament, or in the newe, but the summe and effect thereof is contained in some of these seuen petitions. wherefore we exhoorte all people to saye this prayer ofte, distinctly, and deuoutlye, and well to note, the particular declaration thereof, which here foloweth.

● The exposition, or declaration of the fyrst petition of the Vater noster, whiche is.

Oure father whiche arte in heauen, hallo-
wed be thy name.



We cannot comprehend in our mynde the great goodnes of God towards vs, in that he hath taught vs here in the begynnyng of our prayer, to call him Oure father. Of trouth this was not bled in the tyme of the olde testament, amongst the Jewes, for they lyued vnder the bondage of Moyses lawe, as seruauntes, and durste not call God, theyr father, but Lorde, whiche is a name of maiestie and power, but we Christen men are taught by our sauour Christ hymselfe, the auctor and maker of this prayer, boldly to call God our father, whiche is a name of benenolence, mercy, gentlenes, and great loue. And if the holy patriarche Abraham (who was called the frende of God) did cal God his Lord, whan he made his prayer vnto him, sayeng in the .xviii. of Genesis. Shall I speake to my Lorde, seing I am but duste and ashes: how much lesse durste we haue called God

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God our father, except that he had so taught vs, and
commaunded vs to doo: In whiche his doyng, he
hath gyuen vs right great cause to put our hole con-
fidence in him, and to loke and truste for all good, at
his hande. But ye will percase aske, howe hath al-
myghtye God made hym selfe to be our father: Tru-
lye it is not by naturall generation, for after that sort
he onelye is father vnto Iesus Christe, but he hath
made hym selfe to be our father, by adoptinge vs vn-
to hym, through sayth in Christ Iesus: which thinge
he doth in the tyme of our baptylme, accordynge as it
is wyrtten in the first of S. Iohn. *Dedit eis potestatem fili-
li dei fieri his qui credunt in nomine eius.* 07. This is to saye:
He hath gaue vnto the power to be made
the sonnes of God, to the who beleue in his
name. And in the vii. to the Romanes, S. Paule
sayeth: You haue receiued the spirit of Adop-
tion, to be the sonnes of God, in which spirit
we doo crye Abba father, and in the fyfte to the
Ephelians, S. Paule sayeth: We ye folowers of
God, as mooste dearely beloued sonnes, and
walke in loue as Christ hath loued vs. And in
the first of Mathew, our sauour Christ sayth. We ye
perfyt, as your heauenly father is perfyt. And
here is to be noted a lesson, that as this word father,
doth declare the great beneuolence, mercy, and loue
of God towarde vs, as well in creation, as also in
the redemption of man: so it admonisheth vs agayne
of oure dutye towarde hym, and howe we be
bounde to shew agayne vnto him our hole hart, loue
obedi-

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obedience, and redynes to fulfill with all gladenes and humilitie all his preceptes, and commaundements. And therefore who soeuer presumeth to come to God with thys prayer, and to call him father, & yet hath not full intente, and purpose, to vse hym selfe in all thynges, lyke a kynde, and an obediante Sonne, he commethe to hym as Judas came to Chyfst, with a kyffe, pretending to be his frend and hys seruauit, in calling hym Master, and yet he was in dede a traytoure to hym, and a deadly enemy. And for this consideration every chrysten man, that intendeth to make thys prayer, ought inwardly, and thoroughly, to searche, and examyne him selfe, and if he fynde, in hymselfe, any notable crime, for which he ought to be ashamed to cal God his father, let hym accuse him selfe therefore to God, and recognize hys vnworthynes, saying as the prodygall sone sayd: father, I haue offended the, I am not worthy to be called thy sonne. And with due repentaince firme purpose, and intent, to amende hys naughtye lyfe, let hym lift by hys harte to God, and callinge, for hys grace of reconciliation, let hym humbly say: Our father &c.

Neither is it withoute greate cause, that our sauoure Chyfst teacheth vs to saye, Our father, and not My father. For thereby he geueth vs clearly to vnderstand that as we our selues be the sonnes and chyldren of God, by adoption throughe saythe, so are all other Chrysten men and women, the chyldren of God by the same saythe, and therefore we oughte

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ought to loue them all with perfecte loue and charitie, as brethren and sisters in God. Our heauenlye doctour in thys worde doth giue vs instruction of vnytie, con corde, and peace, and to praye to God for all chrysten people, knowne and vnknowne, foe and frende. And for that purpose and effect, he hath not lerned vs to saye: **My father** which art in heauen but he hath taughte vs to saye: **Our father** whiche arte in heauen, Lykewyse we saye not gyue me thys daye my dayly breade, but **Gyue vs** this daye our dayly breade, nor we saye not forgyue me my synnes, and trespasses, but forgyue vs our synnes and trespasses.

Lykewyse we saye not delyuer me from euyl, but **Delyuer vs** from euyl. To signifye, that thynough the sayth in Iesu Chryste, we are all the sonnes of God: And therefore should not the gentleman dyspyse the yoman, nor the ryche the poore, Malachye, (Malach. 2) doth say: *Nunquid non pater unus omnium nostrum? Nunquid non unus deus creauit nos? quare ergo unusquisque nostrum despiciat fratrem suum.* That is to saye: **Haue not we** all one father: hath not one God made vs all: Wherefore than doth euery one of vs dyspyse hys brother?

The prayer in dede that the proude Pharisey made (Luke 18) was not acceptable vnto God, bycause he dyspyed his neighbour, the publican, Let vs al therefore know our selues to be brethren in God, a thynough

Ex.

sayth

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sayth equally to be his chyldren. And as concerning these wordes, **Whiche art in heauen**, we may not by them vnderstande, that God is conteyned, and included within the heauens, as the aungelles, and holy saintes are, for (as Salomon sayth in the third booke of the kynges, and the. viii. chapiter) **The heauens of heauens doo not comprehend, or include hym.** But in this respect he is sayde to be in heauen, because he, by his almightye power, doth conteyne, kepe, holde by, and maynteyne, al the heauens, and also all other creatures, whiche are enclosed, and shutte vnder the cope, or compasse of heauē, accordyng as S. Paule sayth (Collos. i.) *Omnia in ipso constant.* That is to saye, **All thynges in hym haue theyr beyng.** And therefore vnto God onely we doo saye, **Whiche arte in heauen,** Bycause that God onely, as he hath made heauen, and al thynges vnder heauen, so he onely is in all the heauens, and with his almyghtye power, conserueth, and kepeth them in all their beyng. And here must we note, that we maye not thynke, that God is so in heauen, that thereby he cannot be, or is not in earth also, as shall please hym selfe. For truely he is in all places, by his essence, by hys presence, and by hys power, accordyng as he sayth (Hieremye. xxiii.) *Nonne cælum & terram ego impleo?* That is to saye: **Doo not I fyll heauen and earth:** And he is sayde specially to be in heauen, forasmuche as in heauen, he is manifeste, and sheweth his Godheade, his dyuine maiestye,
power

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power, glorie, ioye, and blyſſe eternall, whiche he hath promyſed to gyue, as a rewarde, to all ſuche as doo perſeuer in his fayth, and obedience, accordinge as he ſayth (Math. v.) *Mercēs ueſtra, multa eſt in cœlis.* That is to ſaye: Your rewarde is greate in heauen. And here do you marke, that theſe wordes, which arte in heauen, are ſo placed, and ſet forth, to ſpyre by our hartes to GOD, and to cauſe in vs an inward deſyre, and a greate care, and ſtudy, to come to the place where our heauenlye father is: yea, and much to couet his ſyghte and preſence. For lyke as a lo-uyng chylde is euer deſirous to be where his father is, euen ſo oughte we euer deſyre to be wyth our heauenlye father, and to endeuour our ſelues, that our conuerſation be all withdrawen from þis worlde, the fleſh, and the deuyl, and be ſet vpon heauen, and heauenlye thynges, (as S. Paul teacheth, Phil. iii) And therefore we ſhoulde continuallye wayle, and lament, becauſe we be not with our heauenlye father, ſayinge with the prophet. *Psal. cxix.* Woſul am I, that my dwellynge vpon the earth, is ſoo muche prolonged. And by theſe woordes ſhoulde there be engendred in vs, a ſtrong hope, of eternall glorie. And howe can we ſayle thereof, yf we wyl, ſeynge our heauenlye father hath both the wyl, and alſo the power to perfourme it? His wyl we clearelye vnderſtande, inasmuche as he made hym ſelfe to be our father: his power is well knowen, for that he is a GOD of power, and glorie, the maker, and preſeruer of Heauen, Earthe, and of

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all that in them is. And here shall you further note
these wordes. **O**ur father **W**hich art in heauen,
are put lyke a prologue before all the seuen petitions,
(yea and euery one of the may haue prefixed, before
them the same prologe) declaryng playnely, that no
man can saye thys prayer truely, and duely, to the
pleasure of God, and his owne meryte, excepte he
haue sayth, hope and Charitie, for withoute saythe,
no man can saye truly, **O** father, and without cha-
ritie to hys neyghbour, no man can saye truely and
meritoriously **O**ur father, and withoute hope, no
man can say truely, **W**hich arte in heauen, **D**oo
thou remyt vs our synnes. And in these wordes
Halowed be thy name, it is to be noted, that by
the name of God, is vnderstande God hymselfe, the
power of God, the might, the maiestie, the glory, the
wysedome, the prouidence, the mercy, and goodnes
of God, and all such other good thynges, as in scrip-
ture be attribute vnto God. And this name is ha-
lowed, whan it is prayled, glorified, sette furth, ho-
nored, and magnifyed of vs bothe in worde and
dede.

And where, in thys petition we praye that hys
name maye be hallowed, it is not to be taken or
thought, that thys name of God, whiche in it selfe
is euermore most holy, most glorious, most meruei-
louse and full of maiestie, can be eyther aduanced or
dymynished by vs, or any thyng that we can doo:
But we desyre here, that thys most holy name maye
(accorpyng as it is in it selfe most holy) be so taken,
bled,

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blesed honoured, and hallowed of vs, and of all others
aswell heathen as christened, like as on the contra-
ry parte, thys name is sayd to be polluted, and defy-
led, when we doo, eyther in worde, or in dede, con-
tumelyduslye, and contemptuouslye, or otherwyle,
dishonor the same. we desyre therefore in thys peti-
tion, that all false saythe, by the whiche men eyther
mystrust God, or put theyr confidence in any other
thing more than in hym, maye be destroyed. And that
all witchcraftes and false charmes and conincations,
by the whiche Sathan, and other creatures, be in-
chaunted, maye cease, and geue place, to Gods holy
name: and so lykewyle, that all heresies, and false
doctrynes, maye banyshe awaye, so that Gods holy
worde maye be truly interpreted, and purely taught
and set fourth, vnto all the world, and that all infy-
dels may receyue the same, and be conuerted to the
ryght catholyke fayth, whereby all disceyt, hypocry-
sye, and counterfayting of truth, of rightousnesse, or
of holynes maye clerely be extincted.

Furthermore, we doo besech, and praye God here,
that his name maye be hallowed, so that no man should
dwere in bayne by it, or otherwyle abuse the same, to
lye or deceyue his neighbour. And generallye that
none should fall into pryde, or ambition, into desyre
of worldely glory, and fame, into enuye, malysce, co-
uetousnes, adultery, gluttony, slouth, backebytyng,
sclaunderyng of hys neighbours, ne into anye other
euill, or wicked thoughtes, and dedes, whereby the
name of God may be dishonored, and blasphemed,
In thys prayer also we doo requyre God to graunt
vs

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vs, that in all perils, and daungers, we runne into
hym, as into our onely refuge, and call vpon his ho-
ly name, and that in our good woordes, and woor-
kes, we maye please, and magnifie hym, and be by
hym preserued, from the mooste damnable synne of
vniuersallnes, towards him. And also that we, who
doo all readye professe the ryght sayth, maye styll co-
ntinue therein, and maye doo, and expresse the same,
as well in our outwarde conuersation, as in confes-
syng it with our mouthe, so that by our good lyfe,
and our good woordes, all other maye be moued to
good, and that by our euill woordes, and synnes,
no man maye take occasion, to sclaunder the name,
or diminish the laude, and prayse of GOD, but that
all our woordes and doynges, maye re-
sounde, to the honor, prayse, and glo-
rye of Goddes name.

The exposition or declaration of the se-
cond petition which is.

Thy kyngdome come.



This seconde petition, berre orderlye,
doth followe vpon the first, for as in
the first we doo aske of God our eter-
nall father, that his gloriousse name
maye be knowen through out all the
worlde, and be of all people, (whe-
ther they be turkes, Iues, or heathen) loued, magni-
fied, and glorified alwayes, as well as it is of vs,
Chrysten men which is a thyng apperteyning to the
dewe honor and glory, of God and which we ought
of duety fyrst, and pryncipally to desyre, So in this
second petition we aske of God our heavenly father
that he wyll bouchsafe to byrnye vs to hys eternall
kingdome, euermore to be with hym, and partier-
pante of hys euerlastyng glorie, and heavenly enhe-
ritance, with Chryst Jesu our Sauour (which is a
thing of all other that man may wyshe to his owne-
selfe, & cheif & most greatest) And for declaration of
thys seconde petition, you shall vnderstand, & there
are two kyngdomes, the one contrary to the other,
it is to wytte, the kyngdome of god, and the kyng-
dome of the Demyll. for as concerning worldelys
kyngdomes and dominions, they, yf they be wel go-
uerned, and gupded by order of Iustyce, doo per-
teyne to the kyngdome of God, as Saynt Paule te-
stifieth in the .xiii. chapter to the Romaynes, And if
they be misordered, through want of iustice & bling
of Tyrannye,

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Tyranny, they doo pertayne to the kyngdome of the deuyll. Nowe concerning the kyngdome of God it is of two sortes, it is to wytte, the kyngdome of grace in thys worlde, and the kyngdome of glory in the world to come: And of the kyngdome of grace, **S. Paule** doth speake in the .xiii. to the Romaynes in thys wyse. *Regnum dei est iustitia, et pax, & gaudium in spiritu sancto. Qui enim in hoc seruie Christo placet deo, et probatus est hominibus* That is to saye: **The kyngdome of God** is iustyce, and peace, and ioy in the holy gost, for he that in thys serueth **Christe**, pleaseeth **God**, and is allowed with men. **Lyeke** wyse **S. Paule** saynt **Paule** speakynge of thys kyngdome of grace, doth in the fyrste chapiter of his epistle to the Colossenses, say thus. He hath translated, or carried vs, from the power or kyngdome of darkenes, into the kyngdome of hys derely beloued sonne, in whome we haue redemption, and remission of synnes. And moreover we doo reade in the fyfte of the Apocalipse after this maner. *Facisti nos deo nostro regnum*, That is to say: **Thou** hast made vs a kyngdome vnto oure **God**. For doubtles so longe as we remayne in grace, **God** doth raigne in vs, as in a spirituall kyngdome, and we as his saythfull people, doo obeye hym therein. And as concernynge the kyngdome of glorie in the world to come, you shall vnderstand that oure **Sauour** in hys second comynge, which shalbe at **Dōes** day, shal giue entrance & perpetual possessiō therof, to his elect: whē he shal saye vnto the (as it is written)

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Come ye the blessed of my father, doo you possesse the kyngedome prepared for you, before the creation, or beginninge of the World. Nowe concerninge the kyngedome of the Deuyll (which is clene contrary to the kyngedome of God) that in dede is a dominion, or rule, and souerayntie, whiche the deuyll hath in the hartes of the wycked men, and women, who, according to his pernicious wyll, and enticinges, doo transgresse the commaundementes of God, and doo make them selfe bonde, and thrall to synne, wyllyngly consentyng to the deuils tentations: and drawne thereby to his seruice, and holden also therein, by concupiscence of the flesh, by concupiscence of the eye, and by pryde of lyfe. And of this kyngedome of the deuyll, S. Paul (Ephes. ii) doth speake, sayinge: He (God the father) hath reuiued you all at ones, Whan you were deade thorough youre trespasses, wherein, in times past, you did walke, accordinge to the course of this worlde, after the prynce of the kyngedome, or polver of this ayre, the spirit which now worketh vpon the children of vnbeleif. Accordinge wherevnto, our sauour also (John. xii) doth call the deuyll the prynce of this worlde, that is to saie, of all euill and wycked people, lyuynge in the worlde. And in the. xli. chapiter of Job, the deuill is called the kynge of all proude men.

And forasmuch as it is not in oure power to deuyluet our selues from the Tyranny of the deuyll, but
By. onely

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onelye by Goddes helpe (For our perdition and vndoing is of our selues, but our helpe and saluation is of GOD. as sayth the prophete Dsee cap. 13.) therefore is it very necessary for all true chry-
sten people, to make this petition, incessantly, vnto our heauenly father, and to besech him, according to this doctrine of Chryst, that by hys grace, & helpe we may escape the dominion and power of the Deuyll, and that we maye be made subiecte vnto hys heauenly kyngdome. Therfore in this petition we desyre God to gyue vs a foze all thinges, true, and constant sayth in hym, and in his sonne Iesu Chryst, and in the holy Ghost, with pure loue, and charitie, towarde hys, and all men: to kepe vs also from infidelitie, desperation, and malycie, whiche mighte be the cause of our destruction: and to deliuer vs from dissensions, couetuousnes, lechery, and euyll desyres and lustes of synne, and so the vertue of his kyngdome to come, to reigne within vs, that all our hart, mind and wyttes, withall our strength inwarde and outward, may be ordered and directed to serue God, to obserue his commaundementes, and hys wyll, & not to serue our selfe, the fleshe, the world, or the Deuyll.

We desyre also that this kyngdome, ones in vs begunne, maye be dayly encreased, and go forwarde, more and more, so that all subtyll and secrete hate, or flouth, which we haue to goodnes, be not suffred to rule so in vs that it shal cause vs to looke back againe and to fall into synne, but that we maye haue a stable,

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ble purpose and strength, not onely to begynne the
lyfe of innocency, but also to procede earnestly furthe,
in it, and to performe it accordyng to the sayinge of
Saynt Paule. (Collosse. 1) where he praieth that we
maye walke worthely pleasing God in all thynges
being frutefull in all good workes, and growinge &
increasing in the knowledge of God. Also (Ephel. 4)
he doth say: **Woorke and do the truth in cha-
ritie, and increase and goo forward in Chyist.**
Therefore in thys prayer, desyring the kyngdome
of God to come, we requyre also, that we beinge al-
redye receiued & entred into the kingdome of grace
and mercye of God, maye so continue and perseuer
therein, that after this life, we may come to y^e king-
dome of glozy, which endureth for ever: and this is
that greate and feruent desire, wherewith good mē
being mortified from worldly affections, haue bene
and be allwayes kyndled and enflamed, as appea-
reth by Saynte Paule, whan he sayde (Philip.)
**I Woulde be losed from this body, and be wth
Chyyste.** And he sayeth (Rom 8) **We that haue
receyued the first frutes of the spyryte, doo
Wayle and mourne, in our selues, Wylthig
and lokyng to be delyuered from the
mortalitie and miseries of thys bo-
dy, into the glozy of the
children of
God**

Pr. ii.

The exposition of
The exposition or declaration of the thirde
petition, whiche is.

Thy Wyll be done in earth, as it is in hea-
uen.



After that in the seconde petition we
doo aske of God oure eternall father,
that his kyngedome of grace, maye
come vnto vs in this worlde, & that
we may, synally come to his eternall
kyngedome in heauen (which is the
hyghest degree of mans felicitie) there doth by right
order folowe this thyrde petition, wherein we doo
aske of God, our eternall father, that his wyll maye
be fulfilled here in earth, by the fulfillynge, and ke-
pyng of his commaundementes, whiche is the best
and moost perfytte meanes, to procure vnto vs, the
foresayde high degree, of our felicitie. And for the bet-
ter, and playner vnderstandynge of this thyrde pe-
tition, you shall note, that by disobedience, and synne
of our fyrst father Adam, we be, as of our nature on-
lye, without the grace of God, vnhabable to fulfill the
wyll, and preceptes of God, and so are enclyned to
loue our selues, and oure owne wylls, that we can
not hartely loue, neyther god, nor man, as we ought
to doo. And therefore (we beyng once christen men)
it is requisite for vs to praye, that lyke as the holye
aungelles, and sayntes in heauen (in whome god
reygneth perfectlye, and holye) doo neuer cease, ne
shall cease, to glorifie hym, to prayse hym, and
to

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to fulfill his will, and pleasure in all thinges, and that moost readly and gladly, without any maner of grudgyng, or resistinge therunto, knowyng certaynely and clearely, that his will is alway the best: euen so that we the chyldren of God in earth, maye daylye and continually prayse God, and by our holy conuersation in good workes, and good lyfe, honour and gloryfye him, and that we maye from tyme to tyme so mortifie oure owne naturall corrupte and synnefull appetyte, and will, that we maye be euer redy, lyke louinge chyldren, humbly, lowly, and obediently, to approue, allowe, and accomplysh the will of God oure father in all thynges, and to submytte our selues with all oure harte vnto the same, and to acknowledge, that whatsoeuer is the will of God, the same is moost parfyt, moost iust, moost holy, and moost expediente for the wealthe and health of oure soules, we (I say) ought also for these thiges to pray.

Wherefore in this petition also, we desyre of god true and stable pacience, whan our will is letted or broken. And that whan anye man speaketh or doth contrary to our will: yet therefore we be not oute of patience, neyther curse, or murmure, or seke vengeance agaynst oure aduersaries, or them whiche let our will, but that we maye saye well of them, and doo wel to them, we praye also, that by Gods grace we maye gladly suffer all diseases, pouertie, dispisinges, persecutions, and aduersities, knowyng that it is the will of God, that we shoulde crucifye, and mortifye our wylles. And whan anye suche aduersitie chaunceth vnto vs, to attribute al vnto the wil or sufferance

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feraunce of God, and gyue hym thanks therefore, who doth order all such thinges for our weale and benefite, eyther for the exercyse and the tryall of the good to make them stronger in goodnes and vertue or ells for the chastisement and amendement of the euill, to suppress the euill motions, and desyres.

And also we pray that whansoeuer it shal please God to call vs oute of this transitory lyfe, we maye be willing to dye, and that conforming our wyll to the wyll of God, we maye take our death gladly: so that by feare, or infirmitie, we be not made disobedient vnto hym.

We desyre furthermore, that all our members, eyes, tunge, hart, handes, and fete, be not suffered to followe the desyres of the fleshe, but that all may be bled to the wyll and pleasure of God: and that maliciouslye we reioyse not in theyr troubles, whiche haue resisted our wyll, or haue hurt vs, not that we be enuyously sozy, when that they prosper and haue welfayre, but that we maye be contented and pleased, with all thyng that is Gods wyll.

**The exposition or declaration of the fourth
petition, which is.**

Give vs thys daye our dayly breade.



After that in the three former petitions we are orderly taught, first to desyre & praye for such thinges, as doo cōcerne God, to glorify, and hallow his name. Secondly to desyre and praye for the cheife and principall blysse that man maye haue, whiche is the kyngedome of God. And Thirdly to desyre & pray for suche cheife meanes, by which that heauenly blysse is obteyned, that is to saye by the fulfylling here in earth of gods will and pleasure. Now next and fourthly we are here taught to desyre of God, thinges that be necessarye for the food and sustenance both of our body & also of oure soule, so longe as we shall here lyue vpon the earth. And fyrst as touchynge the sustenance of the bodye you shall note fyue thinges in this petition. The first is that our lord teacheth vs in this petition, not to aske any superfluous thing of pleasure, and bayne delite, but onely thinges necessary, & sufficiēt, & therefore he biddeth vs aske onely bread: wherein is not ment superfluous, great substance, or habūdauce of thinges aboue our state & cōditio, but such thinges onely as be necessary for every man in his degree, & it shuld be one ordinary & dayly maner of sustenance, fode, & trade of liuing, & nether inordinat nor excessive
And

The exposition of

And therefore yf we Chryſten men haue meate and drynke and cloth, that is to ſay : thinges ſufficiente, let vs hold out ſelues content : for they that ſet there mindes on ryches, and will haue ſuperfluities more than nedeth, or is expedient to there vocation, they fall into daungerouſe temptations, and into ſnares of the deuyl, and into many vnprofitable and noyſome deſires, which drowne men into perdition and euerlaſtyng damnation: for the ſpring and roote of all euils, is ſuch ſuperfluouſe deſire. The wiſeman alſo making his petition to oure lord. (Prouerb. 31) ſayth. Gvve me neither pouertie nor exceſſe, but onely thinges ſufficient for my lyuing leſt that hauing to much, I be prouoked to denye God, and to forget who is the lord, and on the otherſyde, leſt that by pouertye conſtrayned, I fall into theſe and forſwere the name of my **G O D**.

Whereby is declared that we ſhould deſire onely thinges neceſſarie, ſignified here by breade, and reſuſe and renounce ſuperfluities vnprofitable, dangerous and noyſome.

The ſecond thinge to be conſidered in this petition is, that we doo deſyre and praye, not abſolutely for breade, but we doo deſyre and praye for **Oure** breade, by whiche wordes appeareth, that, that breade onely is ours, which we doo get, by true iuſt honeſt and lawefull meanes, for if we doo get ought by

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by decepte, fraude, craft, or any vnlawfull or vniust wayes, that is in no wise ours, but other mens. So that in this worde. Our is most evidently implied and conteyned a great reprocche to all those persons, which eate not there owne bread, but deuoure other mens breade: of which sorte, be all those that lyue of thefte, robbery, raupne and spoyle, extortion, or craft and decepte. They also are of this sorte who neyther doo labour with theyr handes, nor other wyse apply theyr study, there industry or diligence to some thing which may be good and profitabie to the common wealthe, and to the honour of God, but doo lyue in ease, rest, Idlenes, and wanton pleasure. They likewise are of this sorte and worthy therfore to be reprocued, who, being in any couene, or vocation of authoritie or seruyce, doo not fully truly and saythfully fulfill, and performe the deutie of theyr vocation.

The thyrde thing to be noted in this petitio touching our corporall sustenaunce, is, that we must say vnto almyghty God, or. That is to saye, *Give thou,* to the intent that we should not thynke *for* our meate, drynke, cloth, or any other worldly sustenaunce is wonne or gotten onely by our owne industry witte and labour, (though we be bounde by the lawe of God, to labour and trauaile in our vocation, to the vttermost of our power, for *for* maynetapne, & suste-
mayne sustenance
 naunce of our selues and all ours) but that when we haue played and done our part, yet we must firmly beleue, that all thinges so commyng vnto vs, are giuen vs, by the liberall handes of almyghty God, who

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doth fede both man and beaste: for our selfe, we can not bragge nor assure or promysse oure selues any thing, but whatsoeuer we haue, we haue it in dede at the hand of almyghty God, as the prophette Dauid doth say in his .103. Psalme, All thynges doo wayte or looke for, at thy hande, that thou wouldest gyue them meate in tyme. And Whan thou doest gyue vnto them, they shall gather. And Whā thou doest open thy hand, all thynges shall be filled With goodnes: and Whan thou doest turne away thy face, they shall be in trouble or distresse. And the same prophete in the .144. Psalme dothe saye. The eyes of all thynges trust in the: (o lord) and thou geuest them foode in delue season: Thou doest open thy hand, and doest fyll euerye lyuyng thyng wyth thy blessing. Nowe the fourth thinge herein to be considered, is the worde **Us**, which noteth vnto vs that no man ought to say in prayer. **Gyue me my dayly breade.** but **Giue vs our dayly breade.** Beyng thereby taught, that what thyngs, soeuer, God doth gyue or sende vnto vs, he geueth them not to vs for our owne ppyuate commoditie and vse onely, but that we also, shoulde gyue to other, some parte or portion, and some fruit therof, especially to such as otherwaies by no meanes possible can receiue or get theyr lyuyng. And therefore
all

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all suche wicked people doo praye in bayne, who knowing this to be the petition. **Gyue vs thys day our dayly bread.** doo not onely refuse, of that thing which God hath sent to them, to imparte somewhat vnto the poore. But also will and doo, rather robbe and spoyle them, by fraude, decepte, extortion or othrwys, that they them selues maye encrease their pyuate welth, not caryng howe vniustly, or vngodly they come to goodes, nor howe they kepe them, or spend them, and this sort of people almighty God abhorreth greatlye. The fift thing herein to be considered is this word, *Hodie*, That is to saye:

This daye. wherby is ment, partely the hole continuance & tyme of mans lyfe, whych must be referred to the disposition of almyghty God, concerning his bodely sustenance, and partely (yea and that most specially) that we haunyng thynges sufficiente for our present necessitye, should not be ouer carefull for the tyme to come. Of which thyng our sauoure Chyrst in the .vi. of Mathewe doth speake, sayeng. **I say vnto you, be ye not carefull for youre lyuiug, what ye shall eat, ne for youre body, what clothes ye shall weare, is not lyfe better then meate: and your body better then your clothing: looke vpon the byrdes of the ayre: they sow not, they reape not, they bring nothing into e barne & yet your heauely father fedeth them, are not you of more price than they**

Zz ii. looke vpon

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upon the lylles of the feilde, how they grow, they labour not, they spyne not, and yet I tell you, Salomon in al his glorie, was not so clothed as one of them. Nowe if god so clothe that, which to day is grasse of þe feild and to morowe is cast into the fornace, how much more wyll he consider you, O ye of litle fayth: Wherefore, be you not carefull or pensiuē, saying What shall we eate, or What shall we drynke, or Where with all shal we be clothed: for all these thinges the heathen doo seke after. But your father, doth know that ye haue nede of all these thynges, wherefore seke ye first for the kyngdome of God & the ryghtuousnes thereof, and all these thinges shalbe gyuen or caste vnto you. Be ye not then carefull for to morowe. For þe morowe shall care for it selfe.

And secondly as concernynge the sustenance of the soule, whiche also is ment and conteyned in this petition, ye shal vnderstand, that thys kynd of foode is of two sortes. The one is that incomparable and most excellent foode, wherof Christ maketh promise in the .vi. of Ihon, sayinge. The breade or foode whiche I wyll gyue is my flewe, whiche I will gyue for the lyfe of the worlde. whiche breade or foode is conteyned truely, and verily in the blessed

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blesſed ſacrament of the Altar, where in, vnder the
formes of breade and wyne, (as we haue heretofore
ſufficiently declared) is the very body and bloude of
our Sauour Chryſt, The other ſode is the word of
God: accordyng as our ſauour doth teſtifye in the
fourth of Mathew ſaying Not onelye With cor-
poral foode is the lyfe of man ſuſteyned, but
With euerye worde that procedeth from the
mouthe of God. And agreable to this expoſition,
Saynt Auguſtine in his .135. ſermon, *de tempore*, ex-
pounding this ſo werth petitiō of the Pater noster, doth
ſaye in thys maner. *Sequitur in oratione: Panem noſtrum quoridis
anum, da nobis hodie. Siue exhibitionem corpori neceſſariam perſonus a
patre, in pane ſignificantes quicquid nobis eſt neceſſarium, ſiue quoridias
num panem, illum intelligamus, quem accipiuri eſtis de altari, petimus bes
ne ut det nobis eum. Quid eſt enim quod oramus, niſi ne male aliquid ads
mittamus, unde a tali pane ſeparemur: et uerbum dei quod quoridie prae
dicatur, panis eſt, nō enim, quia nō eſt panis uēris. ideo nō eſt panis mētis.
Cum autem iſta uita tranſierit, nec panem illum quaramus, quem querit
fames nec ſacramentum altaris habemus accipere, quia ibi erimus cum
Chriſto cuius corpus accepimus, nec uerba iſta nobis dici habent, quae dis
cimus uobis, nec codex legendus eſt, quando ipſum uidebimus quod eſt uer
bum dei, per quod facta ſunt omnia, quo paſcuntur angeli, quo illuminans
tur angeli, quo ſapientes fiunt angeli, &c.*

That is to ſaye. It doth followe in our lordes
prayer: *Gyue vs thys day our dayly breade.*
Whether we do aſke of our father, neceſſarye
ſuſtenaunce of the bodye: in, or by breade,
meanynge, Whatſoeuer is neceſſarye for vs:
or Whether that by our dayly breade, we do
vnderſtand

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vnderstand that, Which you haue to receaue from the aultar, We doo aske Well of God, that he Will giue it vnto vs. For What doo We pray, but that We cōmit not any offence, Whereby We muste be separated from suche foode, or bread: And the Woord of God, Whiche is dayly preached, is breade, or foode. For it foloweth not, that because it is not the breade, or foode of the belly, therefore it is not the bread or foode of the mynde, or soule. And Whan this lyfe shalbe once passed, We nether doo seke that breade, Whiche hunger seeketh for, nor We haue nede to receiue the sacramēt of the aultar: for there We shalbe With Christ, Whose body We haue receaued: neyther these Wordes are to be spoken vnto vs, Which We doo speake, or vtter vnto you, nor the booke is there to be redde, bycause We shall see hym, Who is the Woorde of God, by Whome all thinges are made, on Whom the Angels doo feede, by Whom the Angels are illuminated, by Whom Angels doo receiue Wisedome. &c. And herebye we doo playnely perceaue, that in this petition, our sauour teacheth vs, not onely to aske our heauenly father, for dayly sustinaunce of the body, but also to aske, for the sustenaunce of the soule.

The

The exposition or declaration of the fyfte
petition, which is.

And forgiue vs our trespases, as we doo for-
giue them that trespasse agaynst vs.



Drawnuche as the ende, and scope, of
all prayer, is eyther to obteyne thin-
ges which are good, or to be purged,
preserued, or deliuered, from thinges
whiche are euill. And that this oure
Lordes prayer, is not onely a moost
perfecte, frutefull, and ample prayer in sense, but also
a moost perfecte fourme, whereby al maner of pray-
ers, eyther in parte, or in the hole, are framed, or sha-
pen. Therefore after the founer lower petitions, in
whiche we doo aske all that good is, there doth fo-
lowe in very good order, the other three petitions,
in whiche we doo aske the auoydinge of all euill, as
fyrst, of synne committed, and payne due to the same
(it beyng the greatest euill of all euils.) Secondely
of tentation, whiche is the chiefe meanes, whereby
man is induced to synne. Thyrde, and lastelye, we
doo aske, the auoyding of al other thinges, that may
be hurtfull, dammageable, or greuous vnto vs, and
especially, for the auoyding of the deuill, who is to vs
moost daungerouse. And the order of the three laste
petitions of the *Pater noster*, beyng thus opened vnto
you, mete it shalbe now to entreate of the fyfte of
them, whiche is. **Forgiue vs oure trespases, as
we forgiue them & doo trespasse agaynst vs.**

In

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In which petitio we haue twoo profitable lessons
gyuen vnto vs. The first is that we should lerne al-
wayes to be lowly, and meke in harte: consideryng
that we are all synners in the sight of God, Saynte
Ihon so testifieng, in the first Chapiter, of hys firste
epystle, and sayng. If we say that we haue no
sinne, we doo begile our selfe, and there is no
veritie, or truth, in vs. where vnto agreth Salo-
mon in the .xx. of his prouerbes sayenge. Who can
say my hart is cleane, and I am pure from
sinne. And agayne he sayeth in p. iiii. of Ecclesiastes,
There is no man, so good vpon the earth,
but that he synneth And moreouer, in the .24.
of the prouerbes, he sayeth. A iust man shall fall,
seuen tymes a daye, and shall ryle agayne.
By consideration of which our owne infirmitie, &
frayltie to synne, we should humble our selues in the
sight of God, knowing (as Saynt James doth saye
in the fourth chapiter of hys epystle) God Will re-
sist the proude, and vnto the humble he doth
gyue grace. The second lesson whiche we shoulde
lerne in this petition, is that the forgyuing of other
mens offenses done agaynst vs, is a cause, & meanes
to obteyne remission of our synnes, at Gods hands:
accordyng wherevnto our sauour sayeth in the .vi.
of Luke. Forgyue and ye shalbe forgyuen.
And in the sixt of Mathewe, he sayth, If you for-
gyue

gyue to men theyr offenses, than shall your
heauenly father forgieue you, your offenses,
and synnes. But yf you doo not forgieue me,
neyther shall your father forgeue you your
synnes. And moreover, in the. xliiii. of Mathew, it
is wytten, how whan Peter came to our Lord, and
demaunded of hym howe ofte he shoulde forgieue his
brother, whiche had offended hym, and whether it
was not sufficient to forgieue hym seuen tymes. Our
Lorde answered hym and sayd: I tell the Peter,
that thou oughtest to forgieue him not onely
seuen times, but seuentie times seuen times,
Meanyng therby that from tyme to tyme, we must
continually forgieue oure brother, or neyghboure,
with all oure harte, althoughe he trespasseth against
vs neuer so often. And Chyste also in the same place,
declareth the same, by a parable: There Was (saith
Chyste) a kynge, which calling his seruaun-
tes vnto an accompte, and syndyng that
one of them dyd owe vnto him the summe
of tenne thousand talentes, and had it not to
pay, he comaunded that he sayd debtour, his
wyfe, and his children, & al that he had, shoulde
be sold, but whan the debtour came vnto the
kinge, & prayed him on his knees, to haue pa-
ciēce wth him, promysing him to pay al, the king
had pitie of him, & forgaue him the hole debte.

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Now it fortuneth afterwarde, that this man beinge thus acquitted, mette With an other of his felowes, that ought him but one hundred pence, and With violence, almooste he strangled hym, and sayde vnto hym: Paye that thou owest. And the sayde seruaunt his felowe, fell vpon his knees, and prayed hym to haue pacience, promysynge to paye all, but his felowe Woulde not, but cast hym into pryson, vntyll all was payed. And Whan the rest of his felowes, seynge this crueltye, had tolde the kynge thereof, the kynge furthwith sent for this cruell felowe, and sayde to hym: O Wycked man, I forgaue the thy hole debte, at thy sute and requeste, it shoulde therefore haue belemned the, to haue shewed lyke compassion, vnto thy felowe, as I shewed to the. And the kynge beyng soze displeased With this crueltye, comynctted hym to tormentours, that shoulde roughlye and straytely handle hym in pryson, tyll he had payed the whole debte.

Vpon this parable Chyiste inferreth and sayeth: Euen so shall your heauenly father doo With you, if you Will not forgiue euerye one of you his brother, euen from the harte.

Thus

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Thus it appeareth playnelye, that yf we wyll be
forgyuen, and wyll escape euerlastyng dampnati-
on, we muste putte oute of oure harte, all rancoure,
malysce, and wyll to reuenge, or to satysfye our owne
carnall affections, referryng the punishmente of
the offendours, whiche in theyr offences haue trans-
gressed the lawes of God, or of the prynce, to the or-
der of iustyce, whereof vnder God, the prynces and
rulers be ministers in earth, in whiche doyng we
bitterlye forgyue oure owne priuate grudge, and dis-
pleasure,

And yf anye peraduenture wyll thynke it to be
an harde thyng, to suffer, and forgyue his enemye,
whyche in wooorde, and dede, hath done hym anye
displeasures, lette hym consyder agayne, howe ma-
nye harde stormes oure Sauoure Christe suffered,
and abode, for vs: what were we, whan he gaue his
mooste precious lyfe for vs, but horrible synners,
and his enemyes: Howe mekelye tooke he, for oure
sake, all rebukes, mockes, byndyng, beatinge, crou-
nyng with thorne, and the mooste opprobryouse
death: It is vndoubtedlye aboute our frayle, and cor-
rupte nature, to loue oure enemyes that do hate vs,
and to forgyue them, that doo hurte, and offende vs:
and it is a dede of greater perfection than man hath
of hym selfe, but God that requyrez it, wyll gyue
grace that we may doo it, yf we aske, and seke for it.
And therefore in this petition, our Sauoure Christ
teacheth vs to aske this grace, of oure heauenlye fa-
ther, that we maye forgyue oure enemyes, and that
he wyll forgyue vs our trespasses, euen so as we for-

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gyue them that trespas agaynst vs.

It is farther to be noted, that to forgiue our brother his defeaute, is also to pray to God that he wyll forgyue him, and will not impute his offence to hym; & to wyshe to him the same grace and glorie, that we desyre vnto our selues, and also our selfe whan occasion shall come to helpe him, as we be bound to helpe our chrysten brother.

And here we thinke it expedient, that lyke as in the former parte of this petition, we haue declared; the parte and duetye of hym, which should for charities sake forgyue, so to declare the parte and duetye of them, to whome forgyuenes should be made, lest euyll doers, and noughty mynded people myght, by the former declaration, take occasion, still to perseuer in theyr noughtye myndes, and doynges, and yet clayme forgyuenes of there neighbour.

Wherefore ye shall vnderstand, that forgyuenes afore spoken of, is not so ment in scripture, that by it iustyce, or lawes of princes, should be broken, condemned, or not executed. For although our Sauour Chryst in this petition doth teach vs to remytte and forgyue al iniuries, and trespasses, done against vs, yet he which hath done the iniurye, or trespassse, is neuerthelesse bounde to acknowledge his faute, & to aske forgyuenesse therfore, not onely of God, but of hym also, whome he hath offended, and to intend to doo no more so. And furthermore to recompence, and to make amendes, vnto the parties, agaynst whom he hath trespassed, according to his habilitie, & power,

power, and as the greivousnes, and greatnes of the offence requyrrerh. And in case he, whiche hath committed the offence, or trespassse, be obstinate, and will not doo these thynges, before rehearsed, whych he is bounde to doo, by the lawe of God: than may the partie, which fyndeth hymselfe greued, not with standyng any thyng, that is sayd before in thys petition, lawfullye, and without offence, of Gods commaundementes, aske and seke recompense of suche iniuries, as be done to hym, accordyng to the order, and prouision of the lawes of the realme, made in that behalfe, so that he alwaye haue an eye, and respecte vnto charitie, and doo nothing for rancoure, or malpyce, or for sinister affection, neyther beare anye hatred in hys harte towarde hym, whom he smyth, but onely vpon a zeale, and lone of the mayntenance of Justyce, Correction of vyce, and reformation of the partye that hath offended, remembryng alwayes that he excede not nor goo beyonde the lymytes, and bondes, of thys generall rule, taught by our Sauour Chryst in the Gospell. (Mathewe. 7) As ye Would that other men shuld doo vnto you, euen so doo you vnto them, for thys is the lawe and the prophetes.

And thus we chrysten folke, waying, forgyuenes on the one partye, and the deuotie of hym that is forgyuen on the other partye (as here now we be taught) shall the better knowe howe to endenour our selues to obserue both wayes, in such sorte as we are bounden to obserue and followe.

The

¶ The exposition or declaration of the sixte
petition, whiche is.

And let vs not be ledde into tentation.



E Or the better vnderstandyng of this petition you shall note, fyrste that there be twoo maner of tentations, whercof one commeth, and is sente to vs by God, who suffereth those that be his, to be temted by one meanes or other, for theyr probacion, or tryall, albeit he so assisteth and aydeth them in all suche temptacions, that he turneth all at the ende vnto theyr benefytte, and profyte. for as the wyse man sayth (Eccl. xxiij.) **Like as the ouen trieth the potters vessell so doth tentation of trouble trie the rightuous man.** And with this maner of tentation, God tempted sundry wyse, our holy father Abraham: he tented also Job with extreme pouertie, horrible sicknes, and sodayne death of his chyl dren: and dayly he tenteth and proueth all suche as he loueth.

The other tentation commeth chiesly of the deuill which lyke a furiose and a wood lyon rageth, and runneth about perpetually seking how he maye deuour vs. And it commeth also of our owne concupiscence, whiche contynually inclineth and stirreth vs to euill. as Saynt James sayth (Iacob. i.) **Euery man is tented, drawne, and entised by his owne concupiscence.** Of whiche concupiscence, albeit, we haue somewhat spoken of before, yet here in no wyse we maye omytte to speake of it agayne.

And

And therefore knowe ye that thys concupiscence is an inclinatio, and promptie, of our inordinate nature to synne, which imperfection man hath, by the fall of Adam, so that although original synne, is taken away by baptisme, and the displeasure appeased betwixte God and man, yet there remayneth a disorder and Debate, betwene the soule and the fleshe, which shal not be extincte but onely by bodily death. For there is no man so mortified, so sequestred from the worlde, and so rauished in spirite, in deuotion, or in contemplation, but that some concupiscence is in him: howe be it by Goddes grace and mercye it reigneth not, nor is of God accompted for synne, nor is hurtfull, but onely to them that by consent yeild vnto it. It will neuer cease but one waye or other it will euer assaulte vs, and yf we doo not fyght with it and resiste it continuallye, it will ouercome vs, and bynge vs into bondage, so that by thys our concupiscence, and our consent, all vyce, and synnes be ingendred: accordynge to the saying of saynte James, (Iacob.) Concupiscence whan we doth conceiue, we bringeth forth sinne, and that of all sortes, that is to say, first actes and dedes, contrarie to the lawes of God, and after that vse and custome of the same dedes, and at the length we bringeth forth blyndenes and contempte. for so the wyseman sayeth (Proverb. xiiii.) The wicked man whan he cometh to the bottome of sinne, setteth aough therebie.

But

The exposition of

But blinded with euill custome eþther thinkeþ the synne, that he useth, to be no synne, or ells if he take it so synne, yet he careth not for it, but eþther vpon vayne trust of the mercy of God, (which is in Dedetio ryght trust, but a very presumption) he wyll continue stil in purpose to sinne, or ells vpon haine hope of longe lyfe, he wyll prolonge, differ, and delaye to doo penance for the same, vntill the last ende of his lyfe. And often times preuented with sodaine death, he dieth without repentance,

wherefore considering how daungerous it is to fall into synne, and how hard it is to aryse: þe chiefe and the best waye is, to resist (with Gods helpe) the first suggestion vnto synne, and not to suffer it to preuaile with vs, but as sone as maye be, to put it oute of our myndes. for if we suffer it to tary any whyle in our hartes, it is a great peryll, lest that consent, & dede wil folowe shortly after.

Secondly ye shall note, that our sauoure Iesus Christ doth not teache vs in this sixt petitio, to pray vnto God our father, that we should be clerely with out all temptation: but that he wyll not suffer vs to be ledde into tentation, that is to say, that whan we be tented, he wyll gyue vs grace to withstande it, & not suffer vs to be overcome therwith, accordynge wherevnto Saynt Paule sayth (1 Cor. 10) God is true and faythfull, and will not suffer vs to be tented, aboue that we maye beare, but he wyll so moderate the tentation that we maye susteine and overcome it. and S. James sayeth

ſayeth (Iacob.i) **T**hinke that you haue a
great cauſe to ioye, Whan you be troubled
With dyuerſe tentations. For the tryinge of
your ſayth bringeth patience, and patience
maketh perfect workes, ſo that you may be
perfecte and ſounde, lackyng in nothyng.
And almyghty God, alſo exhorteth vs and calleth
vpon vs to fight agaynſt tentations ſaying, (Apo ii)
He that getteth the victory agaynſt them I
ſhall gyue him to eate of the tree of lyfe. And
agayne he ſayeth, **H**e that ouercommeth them
ſhall not be hurte With the ſeconde deathe.

And Saynte Paule ſayeth (ii. Timothie.ii) **N**O
man ſhalbe crowned, excepte he fight lawfull
ly That is to ſay Except he defende himſelfe and re-
ſiſt his enemyes at all poyntes to his power, & oure
ſauour gyueth vs a good courage to fighte in thys
battayle, where he ſayth (Joan. 19) **B**e of good
comforte, for I haue overcome the Worlde.
that is to ſaye. I haue had the victory of all synnes
and tentations, and ſo ſhall you haue, if the
faulte be not in your ſelues. For ye fighte
with an aduerſary, which is all
redye vanquiſhed and
ouercome.

Cherposition or declaracion of the vii. and
last petition of the Vater noster, which is

But delyuer vs from euill. Amen.



Concerninge this vii. peticio ye shall
note, that lyke as in the. vi. petition
Christ taught vs to desyre and pray
our heauenly father, that he wolde
preserue vs from the dangerous
tentacions of the fleische, the world &
the deuill, and not to be ouercome with them, euen
so now in thys seuenth, and last petition, he dothe
teach vs to praye, that if by our fraplenes and cor-
rupt nature we, through tentation, doo fal into the
thraldome of the deuill by synne, yet that he wyll
sone delyuer vs from it, not to let vs contynue in it,
not to let it take rote in vs, not to suffer synne to
reigne vpon vs, but to delyuer vs and make vs free
from it.

Synne is the excedyng euill, from the whyche
in thys petition we desyre to be delyuered: And
though in thys petition be also comprehended all
euyls in the worlde, as syckenes, pouertie, death, &
other lyke aduersitie, yet cheifly it is to be vndersta-
ded of synne, which onely of it selfe is euill, & ought
euer without condition to be eschued. And as for
other aduersitytes, neyther we can ne ought to re-
fuse whan God shall send them, neyther we oughte
to pray for the eschuing of them, otherwyle than to
thys condicio, yf Gods pleasure so be. Many things
we suffer in this world, & take the for euill. but they
be

be not euill of them selfe: All afflictions, diseases, punishmentes, and tormentes of the body, all the troubles of this worlde: and all aduersities, be good and necessary instrumentes of God, for oure saluation. For God hymselfe (who canne not saye other than truth) sayeth; Apocal. 3. Those that I loue, I chastise. And agayne the Apostle, (Heb. 12.) saythe. He receyueth none but whom he scourgeth, This is a tyme of scourginge, and the tyme to come, is the tyme of rest, ease, and blisse. And sure ly it is a greate token, that we be in the fauoure of God when he both scourge vs, and tryeth, & syneth vs lyke Gold, in the fyre, whyles we be in this world. As contrary it is a greate token, of hys indignation to wardes vs, to suffer vs lyuing euill, to contynue in prosperitie, and to haue all thynges after our wyll, and pleasure, and neuer to trouble or punishe vs, with aduersitie. Therefore our sauour Christe Iesus (who knoweth what is best for vs) teacheth vs to praye, and to desyre, to be deliuered, not cheifly from worldly afflictions, trouble, and aduersitie (which God sendeth haboundantlye, euen to them whome he best loueth, and with whome he is beste pleased) But the euill which we most cheifly shold pray to be delyuered from, is synne, which of it selfe is so euil, that in no wise God can be pleased therw. And bycause our auncient enemye the Deuyl, who is the well and, spryng of iniquitie, and is not onely hymselfe an homycide, a lyer, and and hater of the truth fro the begynnyng: but also is the very rote, & occasion of al syn, & the commē prouoker, & styrrer,

The exposition of

of man to the same, yea and the letter, or hynderer;
of all vertue and goodnes, bycause this enemy ne-
ner cesseth, but continually sercheth by all craftes
and wiles to enduce vs to synne, and so to deuoure
vs, and to bryng vs thereby to euerlastyng damna-
cion: Therefore like as we desyre here to be delyue-
red from synne, so also we desyre, that our heauen-
ly father will saue vs, and defende vs from this euil
the causer of synne, that is to saye, the Deuyll: and
from his powre, & tyranny so that he shal not by his
malyce, and gyles, entyce, and drawe vs, into sin,
wherby we may finallye be broughte vnto enerla-
styng dampnation from the whiche also we praye
here to be delyuered. And synallye touchyng this
worde, Amen, ye shall note that it is here added
vnto the ende of this most excellent prayer to teach
vs thereby, that yf we doo come so as we ought to
be prepared for to make this prayer (which deu pre-
paration we before haue declared in the preface of
this *Pater noster*, that than vndoubtedly we shal receiue
of our Lorde those thinges nedefull for vs whiche
in this prayer of the *Pater noster*) we doo aske, whych
that we may doo, graunt vnto vs the father
the sonne and the holy Ghost, to who
be all honor and glorie worlde
without ende.

Amen.

There foloweth The salutation of the Ar-
chaungell Gabriell made to the blessed Wyrgyn
Mary, taken oute of the first chapiter of S.
Luke commonly called the *Aue Maria*. with
the exposition or declaration
thereof.

Haile Marye full of grace, our Lorde is
With the, blessed art thou emongest all wo-
men. And blisse is the fruste of thy wombe.



It is not without great, and weigh-
ty considerations, that our forefa-
thers, throughout the vniuersall, or
catholyke, churche haue nexte after
the *Pater noster*. set forth and commen-
ded, the salutation of the Archau-
gell Gabryel, where with he saluted the blessed vir-
gyn Mary, mother of our sauour Iesus Christ. cal-
led the *Aue Mari*. the same to be frequented and deuout-
ly bled, and sayd, of all chrysten people. For seinge
that the high messenger of almyghty God, and hea-
uenly spirite Gabriell, dyd most ioyfully with thys
saluation greet the Wyrgyn Mary, beyng than a
mortall woman, lyuinge on the earth, and not ha-
uyng than conceyued in her vndefiled, and chaste
wombe, our sauour Christ, howe much more ought
we mortall, earthly, and synfull creatures with all
promptnesse and alacritie to salute with þe selfe same
wordes, that blessed Wyrgyn now, when as not
onelye

The exposition of

onely she hath brought forth our saviour & redeemer
Christ, but also she her selfe is exalted in heuē aboue
all angels, and Archangels: Besydes thys, also
the matter it selfe conteyned in thys salutation, is
of such worthynes, comforte, and spirituall fruite
to the faythfull remembeter, & deuoute frequenter
of the same that all good men haue alwayes found
them selues by meditation herof greatly edified.
And thys thyng to no man can seme strange that
wyl duely marke the pythe, effecte, and waightye
sense, in the same salutation conteyned, whiche we
wyl here breifely declare vnto you. And firste you
shall vnderstand how that it was decreed of h. hole
Trinitie that after the fall of our first father Adam
(by which man kynd was exiled out of heauen) the
second person in trinitie should take vpon hym the
perfecte nature of man, to redeme mankynde from
the power of the deuyl, and to reconcytle the same
agayne, vnto his lorde God. And for thys purpose
(as S. Luke in hys first chapiter declarethe) The
Angell Gabryell, was sent from God to the byr-
gyn Mary, with the highest message, that euer was
which was to treate, and conclude a league of peace,
betwene God and man. And whan thys Angell
came vnto thys blessed byrgyn, he said these words.
Hail ful of grace our lorde is with the, bles-
sed art thou emongest Women. And truelye
thys worde Hail or be ioyfull, is a worde most
mete and conuenient for the Angell (comminge on
a message) to begynne his salutation with all. For
neuer was, there Creature, that hadde soo greate
and Iuste cause, to reioyse for anye Benefytte, re-
ceyued

receyued at gods handes, as had the blessed virgin Mary, for that it pleased allmightie god to chuse specially and appoynte her, to that most excellent, and incomparable dignitie, that of her shuld be conceived, and borne, Christ, beinge both God & man, the saviour, and redeemer of all mankynde. And not onely for this cause, or purpose, the Angell began with this woorde of hye comforte, but also, for that he perceyued the virgin, being alone, wold be much abashed, and astonyed at his meruaylous, and sudden dayne commynge vnto her. And therefore thought it expedient, first of all, to vtter this word of Ioye, and comfort, which might also put awaye all feare, from the blessed virgin. And by these woordes. **Our Lorde is With the,** is signified, that god was in the byrgin Mary, not only by essence power, and presence, (as he is in al creatures) nor onely with his special grace (as he is in all holpe men and women) but he was also in her by receyuing of our nature and flesh of her substance, yea the hole Trynite was with her, by a singuler, and spectall sorte. for the sonne of god was with her, in that she conceived & bare him. The holpe gost was in her, for that she by his power and vertue dēd conceyue. God the father was with her, because she, in tyme, conceived his sonne, being of him begottē by eternal generation, before all tyme. And by these woordes, **blessed art thou emongest al Women,** was ment, that there neuer was, nor shalbe women so blessed, as she was

And

The exposition of

And truly she maye well be called moſte bleſſed amongſt all woman for ſhe had great and high prerogatiues .whiche none other woman ener had, hath, or ſhall haue. Is not this a high prerogatiue, that of all women ſhe was choſen to be a mother to the ſonne of God? And what excellēt honor was ſhe put to whan not withſtanding ſ decree was made of Chryſtes natyuitie by the hole Trinitie, yet the thinge was not done and accompliſhed , without or before her conſent was graunted , for the which ſo ſolemnne a meſſenger was ſente? And alſo howe high grace was thys, that after the defaulte made through the perſuaſion of the firſt woman Eue, by whome adam was brought into diſobedience, and thereby all mankynde to ſtate of damnation, thys bleſſed Wyrgyn was electe to be the instrumente, of our reparation in that ſhe was choſen to beare the ſauour, and redeimer of the worlde. And is not thys a wonderfull prerogatyue, to ſee a Wyrgyn to be a mother, and conceyue her chylde, without ſin? the archaungell might therefore, worthely ſay that ſhe the ſayd Mary, was the moſt bleſſed of al other women. And with theſe wordes the aungell Gabryell made an ende of thys ſalutation. But yet yo ſhall note .that the wordes ſolowing, whiche are **And blyſſed is the fruyte of thy wombe,** Be not the wordes of the angell, but of S. Elyzabeth, mother of Jhon Baptiſte, for whan after the departing of the Angell Gabryell ſ virgin Mary beyng, cōceiued w Chriſt, came to ſalute her coſe Elizabeth ſhe the ſayde Elyzabeth beyng enſpyred wth the holy ghōſt, & thereby knowing ſ the virgin Mary was

Aue Maria

was conceived with Chryste, spake the foresayde
wordes of the fruyte, being in the byrgyns wombe.
it is to wytte, of our sauour Chryst. And here is al-
so an other wonderfull thyng to be noted, for (as
it appeareth in the first chapiter of Saynte Luke)
the chyld in S. Elizabeths wombe, that is to saye,
Saynt Ihon Baptiste (whiche yet had scant lyfe)
gaue testimony to thys frute, that it shoulde saue
him and all the worlde, and as a prophette he dyd
lepe for ioye, in his mothers wombe, and although
he coulde not than speake, yet neuerthelesse he de-
clared by such signes, and tokens as he coulde, that
blessed was the fruyte of that wombe. And worthe-
ly the thyng is called the fruyte of her wombe, in þæt
substaunce of the nature of man, which our sauour
Chryst toke vpon hym, was taken of the nature of
the most blyssed byrgyn, and of her wombe. And so
therefore it is called the fruyte of her wombe. And
he may well be called the blessed fruyte, for that he
hath saued vs, and gauen vs lyfe, contrarpe to the
curled fruyte, which Eue gaue to Adam, by which
we were dystroyed, and broughte to deathe: But
blessed is the fruyte of thys wombe, whiche is the
fruyte of lyfe, euerlastyng. And it is here to be noted
that although thys salutation be not a prayer of
petition, supplication, or request, or sute: Yet ne-
uerthelesse, the Churche hath vled, to adioyne it to
the ende of the *Pater noster*, as an hymne or prayer, of
laude, and prayse, partely of our lord, and sauoure
Jesus Chryst, for oure redemption, and partelye of
the blessed blessed virgyn, for her humbly consent, giue,
Bbb. & expressed,

The exposition of

expressed, to the angell, at his salutation. In dede,
lauds, prayles, & thanks, are in this ^{Aue Maria} prin-
cipally gyuen, and yelded to our Lorde, as to chaun-
toz of our redemption: but yet here withall the byr-
gyn lacked not her laudes, prayse, and thanks, for
her excellent, and singuler vertues, and chieffye, for
that she beleued, and humbly consented, accordynge
to the sayinge of the holye matrone S. Elisabeth,
whan she sayde to this virgin. Luc. i. Blessed arte
thou, that dyddest gyue trust, and credence,
to the Angels Wordes: for all thynges that
haue ben spoken vnto the, shalbe performed,
who is there now that hath a good Christen hart,
and considereth the meanynge, the effecte folowynge,
the aucthor, and other the circumstances of the ^{Aue}
^{Maria}, that wyll not counte, and iudge them vnwor-
thy of the name of Christen men, who of late yeaeres,
not onely haue, in all theyr bokes, and other prynted
papers, of purpose lefte oute this Godlye salutation,
disdaynyng at the honour of the blessed virgin Ma-
ry, herein conteyned, but haue also, to the vttermost
of theyr power, by theyr enuyng agaynste the com-
men, commendable, and deuoute vse thereof, gone
about to plucke it cleane out of mennes hartes, and
myndes, and so for euer to abolyse the memoire of
her blessednes, moost contrary to the determination
of the holy gooste, by the mouth of the same byrgyn
declared when she sayde, (*primo Lucae*) *Ecce enim ex hoc beati*
sunt omnes generationes. That is to saye: Behold
verely from hence forth all generations shall
call

the Aue maria

call me blessed, whiche thyng, lyke as the Aungell of God, and the godly matrone Elizabeth then dyd, the vyrgyn Marye, as then, beyng in mortall estate, and neyther Chyyst of her then borne, nor mā kynde then by Chyyst redemed) So now, for that the sonne of thys blessed vyrgyn, hath both redemed vs, and also all mankynde, from eternall damnation, and she her selfe now is mooste gloriously placed in heauen, in state of immortalitie: And thirdly that suche notable examples also herein set before our eyes, by the Aungell and Elizabeth. And fynally for that the holy goost dyd playnely saye that all generations should from thenseforth call her blessed, for these respectes, I saye, the hole catholyke church doth moost ioyfully vse and frequent the sayd salutation, and so must we do, yf we wil be true members of the Catholyke church.

Bbb.ii.

The exposition of

Of the .vii. deadely synnes, and of the .vii.
principall vertues, and also of the eyght
beatitudes.



Thus, accordyng to the promysse, which was made in the p[re]face of this booke, entreated of saythe, as it is to be taken and considered, in this booke, hauing also set fourth the some, and pyth of our chrysten sayth, which in effecte, is comprysed in our comen crede, makynge also declaration therevpon, hauyng, thir dly set forth the seuen sacramentes, with theyr expositions. And lyke wyse fourthly hauynge intreated of the tenne commaundementes, and made their declaration. And consequentye after that hauing set forth, first the *Pater noster*, and afterwarde, the *Aue Maria*, with theyr expositions, and declarations, and thereby (for so far forth, and forsomuch) accomplished the promysse, made in the sayd p[re]face, there remayneth onely now, specially to be spoken, of the seuen deadely synnes, and of seuen principall vertues, with the eyght beatitudes, which here shall be set fourth (but yet breifely) because good hope is conceyued, that at this nexte parlyament, which (God willynge) shall be begyne the .xxi. day of the moneth of October, nexte comynge, or at the Conuocation of the Clergye of the prouince of Canturburye, whiche is accustomed, to followe immediatlye the same, some Godly order, and direction, shall be taken, emongeste other thynges,

the vii. deadly synnes

thynges for such matters of relygion, to be so fully set forth, as maye stande, bothe with the lawes of God, and also with the honor, profyit, and welth of this realme. And breifely therefore to knytte vppon here this matter, ye shall knowe that there are .vii. capitall, or pryncypall deadly synnes, it is to witte, Pryde, Enuy, Wrath, or Anger, Slouth, Couetousnes, Glottony and Lechery.

And also there are seuen pryncipall, or cheyfe vertues, it is to wytte. Fayth, Hope, Charytie, Prudence, Temperance, Iustyce, and Fortitude or strength.

Pryde, is an inordinate loue of ons owne advancement, and proper excellency, of which do ryse, bo-
stynge, Ostentation, Ppocrisie, Scysmes, & such lyke.

Enuye, is a grudge, or hatred of an others felicitie, faring well, or good happe. Of which doo ryse De-
traction, Murmuration, Dissension, Per-
uerse Judgements, and such lyke.

Wrathe or Anger. is an appetite, or desyre, of vengeance, & of other hurtes which appetite or de-
sire if it do contynue in þ hart, is properly called.
Hatred: Of which wrath or anger do ryse, Biau-
lynges, and Persecutions, of wordes, & dedes,
and sometymes, Woundes, Strypes, Man-
slaughter, and such lyke.

Slouthfulnes,

The exposition of

Slothfulness, is a werynes, or tediousnes, of any godly, or spiritual good thing, which one ought for goddes sake, to doo. Of which slothfulness, doo ryle. **Sluggishnes**, pusillanimitie, or Weaknes of mynde, desperation, and such lyke.

Couetousnes, is an immoderate loue, of temporal richis, or goodes, eyther in the vnlawfull gettinge of them, or in the vnlawfull keepyng of them. Of whiche couetousnes, doo ryle Deceyte, thefte, **Sacrilege**, **spynony**, **vsurpe**, and all fylthye lucre, or gayne:

Gluttonye, is an immoderate delectation, or pleasure, especially taken in meates or drynkes. And in glotteny one doth specially offend in fyue sortes, or maners. **Fyrst** concernyng the time as whan one doth eate or drynke, either ouer early, or ouerlate or to ofte: **Secondly**, one doth offend in qualitie, as whan one doth immoderately desyre, ouer delicate meates or drynkes. **Thyrde**lye one doth herein offende in quantitie, as whan one doth eate, or drynk ouermuch, whereby the body is ouercharged, and the senses therof hindered, or greued, or the powers of the soule impeched, or letted, the body being made more vnhabable to serue þe soule, & the soule made also more vnhabable to serue God. **fourthelye**, one dothe herein offende in gredynes, or voracitie, as whan one doth ouergredelye, and ouer hastelye, take hys meate and drynke. **Fyftely** and last, one doth offend herein, whan he, to accomplyshe his delectation, or pleasure

the .vii. deadely finnes

pleasure, in meates, or drynkes, doth cause them to be prepared, ouer curiously.
And as concerning Lechery, there is no nede to declare it, with his braunches, and circumstaunces, in as much as it is at large opened before in the exposition of the .vii. commaundement, and soze it is to be lamented that it is a thyng, so well knowen, and somuch vsed, in our dayes as it is, hinderynge wonderfullye, manye godlye affayres, in the commen welth.

The .vii. principall, or chief vertues are, Fayth, Hope, Charitie, Prudence, Temperaunce, Iustyce, and Fortitude, or Strenght, And three of these, that is to say, Faythe, hope, and Charitie, derectly & immediatly doo tende to god who is the ende of all, And the rest that is to saye, Prudence Temperaunce, Iustyce, and Fortitude, doo tende dyrectly, and immediatlye to the meanes, whereby the saide ende is attained, and, indirectly, and mediatly, to the foresayde ende And mozeouer the sayd .iii. first are to be considered touchyng specially, the inwarde motion of the mynde, and the other .iiii. remaynyng, are to be considered, specially touchyng the outwarde actes, or dedes, And besydes thys, the three first, doo concerne our doynges, to wardes God, and the foure other doo concerne our actes, both to wardes oure selfe, and also to wardes oure neyghboure, or euen chrysten.

The offyce of Prudency, is to chose, or embrace
the

*The exposition of
the good, refuſynge the euill.*

The office of **Iuſtice**, is to doo vprightlye, and ſtraightly.

The office of **Temperaunce**, is not to be ouerco- med, or ſtayed, or letted, by any worldely pleaſures, or vanities.

The office of **Fortitude**, or ſtrenghte, is not to omytte or leaue vndone, anye good thyng, whyche ought to be done, for any worldlye grieues, or troubles.

And by the way do you here note, that theſe.iiii. **Prudēcie**, **Temperācie**, **Iuſtice**, & **Fortitude**, are commonly called, Cardinal vertues, forasmuch, as they are the principall, and doe conteyne vnder them, many other vertues.

Now concerning the.iiii.beatitudes, forasmuche as they are moſt plainely, and orderly ſet fourth in the.v.chapiter of **S. Mathew**, we wil here reherſe the ſame vnto you, as they of hym are reherſed, deſiring you ſeriouslye, and ofte, to meditate the ſame, as whereby ye maye, bothe know, wherein felicitie dothe conſiſt, and howe alſo, to attayne, and come vnto the ſame.

And concerning this matter of the beatitudes, **S. Mathew**, in the ſaid.v.chapiter, dothe thus ſet forth the proceſſe thereof.

Videns autem Ieſus turbas aſcendit in montem, et cum ſediſſet, acceſſerunt ad eū diſcipuli eius, et aperiens os ſuū docebat eos, dicens, Beati pauperes ſpiritu, quoniam ipſorum eſt regnū ccelorū. Beati mites quoniam ipſi poſſidebunt terram. Beati qui lugent, quoniam ipſi cōſolabuntur. Beati qui eſuriunt et ſitiunt iuſtitiā, quoniam ipſi ſaturabuntur. Beati miſeris cordes quoniam ipſi miſericordiam conſequentur.

Beati

the viii Beattitudes

Beati mundo corde, quoniam ipsi deum uidebunt. Beati pacifici quoniam filii dei uocabuntur. Beati qui persecutionem patiuntur propter iustitiam, quoniam ipsorum est regnum celorum. That is to saye:

And Iesus, seying the multitude, dyd go vpon vnto a hyll, and whan he was set, his disciples came vnto hym, and he openynge his mouth, dyd teache them, sayinge: Blessed are the poore in spirite, for theyrs is the kyngdome of heauen. Blessed are the meeke, for they shall possesse the earth. Blessed are they that doo mourne, for they shall receaue comforte. Blessed are they who do hunger and thirst the iustyce: for they shall be fylled.

Blessed are the mercyfull, for they shall obtayne, or get mercye. Blessed are the pure, or cleane in harte, for they shall see God. Blessed are the peace makers, for they shall be called the sonnes or chyldren of God. Blessed are they, who doo suffer persecution, for iustyce sake, for theyrs is the kyngedome of heauen.

And thus now we hauinge, for the tyme, doone so muche, as one man, with his chapleynges, and frendes, coulde doo, and wisshynge that it were muche more better, and more exactlye doone then it is, finally, submyttinge the whole, vnto the iudgement of the catholyke church, and the see Apostolyke, in

The exposition of

all poyntes, I wpll now adde hereunto certayne Collectes, to be sayde, and rehearsed daylye by the preistes in theyr Masse, concerning both our holpe father the pope, with his moost Reuerende legate, the Lorde Cardinall poole, and also concerning the kynges and Quenes most excellēt maiesties, whose helth and welth, are oure greate sauegarde, & assurance. And yet ouer, and besides this, a special collecte, or prayer, seuerally, for the kynges prosperouse journey, both in goynge, in tarpenge, and in well retournynge, to be had: whiche the holy Trynytye, the father, the sonne, and the holy ghost, mercifully doo graunt, and brynge to passe. Unto whom be all honoure, prayse, and glory, for euer, and euer. Amen.

**¶ The the Collectes, or orations, for our moost ho-
lye father the Pope.**

Deus omnium fidelium pastor, & rector, famulū
tuum Paulum papam eius nominis quartum,
quem pastorem ecclesie tue preesse uoluisti, propitiū
respice: da ei quesumus uerbo, & exemplo, quibus pre-
est, proficere, ut ad uitā, una cum grege sibi credito, per-
ueniat sempiternam. Per.

Secreta.

Qblatis quesumus, domine, placare muneribus, &
famulum tuum Paulum papam eius nominis quartū,
quem pastorem populo tuo esse uoluisti, assidua prote-
ctione gubernare per.

Postcommunio.

Hec nos quesumus, domine diuini sacramenti per-
ceptio protegat: & famulum tuum Paulum papam
eius nominis quartum, quem pastorem populo tuo esse
uoluisti, una cum commissio sibi grege, saluet semper,
& muniat. per.

**¶ The the Collectes, or orations, for the moost re-
uerende Lorde Cardinall Doole.**

Rege quesumus, domine famulum tuum Reginal-
dum Polum, Cardinalem, sacrosancte sedis apo-
stolice, a latere legatum, & intercedente beata dei ge-
nitricis Maria cum omnibus sanctis tuis, gratie tue in
eo dona multiplica, ut ab omnibus liberetur offensis,
& temporalibus non destituatur auxilijs, & sempi-
ternis gaudeat institutis. per.

Ccc.ii.

Se

Praiers

Secreta

Suscipe quesumus, domine, tibi munus oblatum, & intercedente beata dei genetrice Maria, cum omnibus sanctis tuis, famulum tuum Reginaldum Polum, Cardinalem, sacrosanctæ sedis apostolicæ a latere legatum, tua propitiis ubiq; miseratione conserva: atque ab omnibus quas meretur aduersitatibus redde securum, ut tranquillitate percepta, ab omnium uisibilibus, & inuisibilibus inimicorum insidijs liberatus, deuota tibi mente deseruiat. Per.

Postcommunio.

Subiectum tibi famulam tuam Reginaldum Polū, Cardinalem, sacrosanctæ sedis Apostolicæ a latere legatum, quesumus domine intercessionem beatæ dei genetricis Mariæ cum omnibus sanctis tuis, propitiatio celestis amplificet, ut & presentis uitæ periculis exuatur, & perpetuis donis firmetur. Per.

The three Collectes, or orations, for the Kyng, and Quenes maiesties, and theyr counsaillers.

Oratio.

DEus in cuius manu sunt corda regum, qui es humilium consolator, et fidelium fortitudo, et protector omnium in te sperantium, da regi nostro Philippo, & reginæ nostræ Mariæ, eorumq; consiliarijs, & populo Christiano, triumphū uirtutis tue scienter excolere, ut per te semper reparentur ad ueniam, Per.

Secreta

Prayers

Secreta.

Suscipe quesumus domine preces, & hostias ecclesie tue, quas pro salute famuli tui, regis nostri Philippi, & Regine nostre Marie, eorumque consiliariorum, ac protectione fidelium populorum, tue maiestati offerimus, supplicantes, ut antiqua brachij tui te operante miracula, superatis inimicis, secunda tibi seruiat Christianorum libertas. per.

Postcommunio.

Presta quesumus omnipotens deus, ut per hac mysteria sancta quæ sumpsimus, rex noster Philippus, & Regina nostra Maria, eorumque consiliarij, ac populus Christianus, semper rationabilis meditantes, que tibi placita sunt, & dictis exequatur & factis. per.

The three Collectes, or orations, for the prosperous voyage, and safe returne of oure mooste noble kynge Phyllyp.

Oratio prima.

Adesto domine supplicationibus nostris, & uiam deuoti, ac pii famuli tui, Philippi regis nostri, et omnium eorum qui in eius sunt comitatu, in salutis tue prosperitate dispone, ut inter omnes uie, & uite huius uarietates, tuo semper protegantur auxilio. per.

Secreta

Propitiare domine supplicationibus nostris, & has oblationes, quas tibi offerimus, pro deuoto, & pio famulo

Præters

muldo tuo, Philippo rege nostro, & omnibus illis, qui
in eius sunt comitata, benignus assume. Vt uiam illorū
& precedente gratia tua dirigas, & subsequente co-
mitari digneris, ut de actu atq. incolumitate eorum se-
cundum misericordie tue presidia gaudeamus. per.

Postcommunio.

Sumpta quesumus domine celestis, mysterij sacra-
menta, ad prosperitatem itineris, deuoti, & pijs famuli
tui, Philippi, regis nostri, & omnium eorum qui in
eius sunt comitatu, proficiant, & eos ad salutaria cun-
cta perducant. per.

**The the Collectes or orations, for the bishop
of London.**

Oratio.

Concede quesumus, domine famulo tuo Edmundo
Episcopo nostro, ut predicando, & exercendo,
que recta sunt, exemplo bonorum operum, animas su-
orum instruat subditorum, & eterne remunerationis
mercedem, a te pijsimo pastore, percipiat. per.

Secreta

Munera nostra quesumus domine. placatus suscipe,
& famulum tuum Edmundum Episcopum nostrum,
gregemque sibi commissum, benignus semper, & ubique
misericorditer protege. per.

Postcommunio.

Hec nos conuincio domine purget a crimine, & fa-
mulum

Praiers

mulum tuum Edmundum, episcopum nostrum, &
commissum sibi gregem, benigna, quesumus, pietate,
conserua. Per.

¶ A prayer in verses, for the prosperous voyage,
abode, and returne, of oure moost excellent, and
noble kyng, kyng Philippe.

1. Prosper eat noster, terraq, mariq, Philippus.
Prospera sint, ut iter sic mora, sic reditus.
2. Prosper eat noster, maneat, redeatq, Philippus,
Prospera sint terra cuncta, mari, atque polo.
3. Sit tibi, rex noster, terraq, mariq, Philippe,
Tam bene, q, tua, q, nostra Maria, cupit.

Ad lectorem.

Vive, uale, & si quid nouisti rectius istis.

Candidus imparti, si non, hys utere mecum.

DOMINE SALVOS FAC REGEM, ET REGINAM.

EDE MVNDVS ESTO, BONVS ESTO BONIS.
DA GLORIAM DEO.

FINIS.

EXCVSVM

LONDINI IN EDIBVS 10.

hannis Catodi, Typographi Regie

Maiestatis.

Anno. 1555, Mensis uero Septembris. 17.

E fautes escaped in the pryntynge, Whych
are to be corrected as doth followe, wherein you
shall note that we vse the letters of the .A. B. C.
marked in the nether parte of the leaues for your
direction herein, as a.i. and a.ii. and then to these
two thus marked, doo answere other two vnmарked,
yet neuerthelesse to be referred to the marked
ones next goynge before as that whyche nexte a.ii.
soloweth vnmарked, we wyll here call a.iii. and
the next to this, also vnmарked, we wyll call
a.iiii. and so of the other letters and
quayres.

A.iii. And in the fyft line, rede, adloyned, to be &c
In the same page, & .xx. lyne rede, ordinarily worke,

A.iiii. In .v. line, rede, they shal in .v. nynth place.

B.iii. On the .ii. syde, and .xii. lyne, rede, with the
foresayde vertues &c.

C.ii. In the .xix. line, rede, .v. said thinges, time &c

D. Lyne .xxiii. rede, kyng and prest, &c.

D.ii. On the .ii. syde, and the laste lyne, rede, the
Lorde, the Lorde, the Lorde.

E.iii. In the .ii. lyne, rede, article, which was. &c.
On the same syde, and in the .x. lyne, rede, Thempe-
roure of Rome: vpon. &c.

F.i. On the .ii. side, and .iii. line, rede, *hich fulm, &c.*

F.ii. On the second side, and in the last line, rede

If Christ hath not. &c.

F.iii. And in the .iii. lyne, rede, *ad Romanos, &c.*

F.iiii. In the last line sauing two, rede, achene. &c

On the seconde page, in the .viii. lyne, rede, did sende
them

them furth. *æ.*

G. i. On the seconde syde, in the fourth line, rede ascension. *æ.*

On the same syde, in the. x. lyne, rede, Wolde I saye, myght *æ.*

And in the. xvi. lyne, rede, he went furth. *æ.*

And in the. xviii. lyne, rede, dyd blesse them (whiche blessinge was *æ.*

And in *h.* xxiii. lyne, rede, Deute. xxiii) And this *æ.* and in the. xvi. lyne, rede, bp into heauen: ascending

G. ii. In the. xxiii. lyne, rede, and meet for it to be

G. iii. On the second side, in *h.* xii. line, rede natural body, (whiche was *æ.*

And in the. xiii. line on the same page, rede, bpon the crosse) and so dyd *æ.*

G. iiii. Rede the fyrst woorde of the Latyn *Cumq;*

H. iiii. In the ende of the. xiiii. lyne, on the seconde page, rede, I beleue in the Gost *æ.*

I. iii. In the. xviij. lyne, rede, encreaseth ryghteous *æ.*

J. iiii. On the seconde syde, in the. viij. lyne, rede, geue credit to it. *æ.*

In the. ix. lyne, rede, not to beleue in it: for *æ.*

K. ii. On the second syde, and xxij. line, rede, may also worthely be called *æ.*

K. iij. In the. xx. lyne, rede, whose synnes *æ.*

And on the same syde, and. xxvij. lyne, rede, the sixtenth of Mathewe *æ.*

L. i. On the second syde, in the. xxij. lyne, rede, whiche lyfe euerlastyng, though it passeth *æ.*

and

And in the. xxv. lyne of the same page, rede thus, the
same, (as Saynt Paule &c.

A. ij. In the fyrst lyne, rede, that loue hym)
yet holpe &c.

And on the seconde syde, and last lyne saue one, rede,
Be it so moost certaynely.

M. iij. In the last lyne saue two, rede, concurrent
therewith &c.

R. i. On the seconde page, & in the. iij. lyne, rede
In them exorcyzed &c.

And the seuenth line, rede, of them that do beare
them. &c.

D. i. On the seconde syde, and in the. xxvi. lyne,
rede, *imponchant manus &c*

D. iij. In the. vi. lyne, rede, boldelye confesse the
name &c.

R. i. In the last lyne saue thre, rede, may be par-
takers &c,

R. iij. Rede in þ last lyne, forgiuen, or released,

S. i. In the. xxvi. lyne, rede, *sonniantium illa &c.*

T. i. In the. xi. lyne, rede, the vse of it.

On the, ii. syde rede, in the. xi. lyne, all mankynde?
The veritie &c.

On the same page, and in the. xxi. lyne, rede, of this
hygh mysterpe &c.

T. ij. In the. xxiiij. lyne, rede, ye shall here haue &c
On the second syde, in the. xii. lyne, rede, and persua-
sion ought a man come &c.

W. i. On the seconde syde, and. xxiiij. lyne, rede,
Winkinge, or becke of his power &c.

Rede

¶.iii. Rede in the thirde and fourth lynes thus,
to God (who gyueth vs oure foode) as the
first fruytes &c.

Z.i. Rede in the. xx. lyne thus, and shawe of
truth) doo content &c.

Z.iiij. On the seconde syde, and in the. xlii. lyne, rede
thus, be executed, &c.

Aa.i. In the. xliij. lyne, rede, sarre passe the fra-
grantnes &c.

Ed.iiij. On the seconde syde, and in the. xliiij. lyne
rede, quis in uobis inducat &c.

And in þ next lyne folowynge rede, super eum, argentes cu

Et.iiij. On the seconde syde, in the. xliij. lyne, rede,
With Gods honoz.

Fl.iii. in the second lyne rede, better for me,
not commyttynge this acte, to fall &c.

Gg.ii. on the second syde and, in the fourth lyne,
rede in Decalogo

Gg.ii. on the second syde in the. xix. lyne, rede And
yet here muste ye &c.

Hh.iii. in the. xxi. lyne rede, doth implie &c.

Hh.iiii. In the. xliiij. lyne rede, calling it an Idol &c.

And on the second syde, & in the last lyne, rede, tran-
slate these wordes idolum and sculpsile, (whiche are an

Idoll and a grauen thing) into an Image: for &c.

Kk.ii. In the. viii. lyne rede, ought to be repre-
hended &c.

Kk.iiii. On the second syde, in the. iiii. lyne rede,
acknowledge, and: By harte oz &c.

In

Li.ii. In the .iii. rede enemyes. And: I wyll
innocate &c.

Qm.iiii. On the .ii. syde & the .xb. lyne rede, awayde
superfluitie &c.

Op. On the second syde in the .xb. lyne rede, O
Withstand the same, doo gette &c.

St.iii. On the second syde in the .xxi. lyne, rede,
defecerit lignum in p. xxi. lyne rede, et subit actio susurrone &c.

Ct.iii. In the .vii. lyne rede, good to note agayne
hnto you &c.

Ct.iiii. On the seconde syde and in the .xxii. lyne
rede, *Homo ille quod aliquid. &c.*

Ab.ii. In the last lyne saue one rede, Apostles) &
these are sufficient &c.

Et.i. On the second syde in the .xviii. lyne, rede,
vnder heauen &c.

Py.iiii. On the second syde and in the .ix. lyne, rede,
euerlastyng damnation &c.

Zz.i. In the laste lyne saue fower, rede for the
maynetenance and sustenance &c. And on p. second
syde and in the fyrst lyne rede, for of our selfe, &c.

Zz.ii. In the .xxii. lyne rede, **Living, What &c**
And in the last lyne rede, pryce than they :

Zz.iii. In the first and second lynes rede, of the
fifte petition &c.

Aaa.ii. In the .xii. lyne rede, tryeth & syneth. &c

Aaa.iii. In the .xxii. lyne rede, salutation, greet &c.
And on the second syde and in the last lyne rede, and
iust cause, to reioyse &c.

Aaa.iiii. In the laste lyne saue .iii. rede, wordes,
Blessed

Blessed &c.

And in the last line saue one, rede, woman so blessed.
And on the seconde syde, in the seconde lyne, rede,
amongest all women, for that &c.

And in the thyrde lyne on the same side, rede, which
none other woman euer had, &c.

And in the .x. lyne, rede, was graunted, for &c

And in the .xviii. lyne rede, and redemer of þ world?
And &c.

Bbb.i. In the last line rede, for her humble confēt,
geuen &c.

And on the seconde syde, in the fyft lyne, rede, virgin
lacketh not &c.

Bbb.ii. On the seconde syde, and in the. viii. lyne,
rede, haupnge also set forth the summe, and pith &c.

Bbb.iii. In the. xix. lyne, rede, murmuratiō, dis-
sention, &c.

Bbb.iiii. In the thyrde lyne, rede, there is no nede
here to declare it &c.

In the. xiii. lyne, rede, fortitude, or strength, &c.

And in the seconde syde, in the. vii. lyne, rede, For-
titude, or strength,

Ccc.i. On the seconde syde, in the. v. lyne, rede,
Cardinall Poole, &c

Ccc.ii. On the second side in the last line saue two,
rede, eorumq; consiliarijs, &c.

Ccc.iii. In the. xiiii. lyne rede, placita sunt, &c.

FIAT.

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